Truth and Innocency VINDICATED:

And the PEOPLE called

QUAKERS DEFENDED,

IN

Principle and Practice,

Againſt Invidious Attempts and Calumnies.

BEING

A Juſt EXAMINATION of Two Books againſt the ſaid People:

ENTITULED,

I. A *Brief Diſcovery*, &c. By Three *Norfolk-Prieſts*.
II. *Some few of the Quakers many horrid Blaſphemies*, &c. Being a Scandalous Libel.

Containing alſo many of the Repeated Abuſes in *John Meriton's Antidote*, and *Francis Bugg's Pilgrim's Progreſs*.

Examined by *G. Whitehead*, a Servant of Chriſt.

Pſalm 37. 12. *The Wicked plotteth againſt the Juſt.*
Plalm 35. 20. *They deviſe deceitful matters againſt them that are quiet in the Land.*

LONDON, Printed and Sold by *T. Sowle*, in *White-Hart-Court* in *Gracious-ſtreet*, and at the *Bible* in *Leaden-Hall-ſtreet*, 1699.

TO THE

Ingenuous Reader.

WE knowing the Foundation of God, which ſtandeth ſure, the Tried Stone, Elect and Precious, and that the goodneſs of the Lord endures for ever, to all who truly love and fear him, and that he will proſper his own Work in the Earth, that the Kingdom of Chriſt may be Promoted and Renowned, to the Subduing and Overthrow of the Kingdom of Satan and Antichriſt, which God will accompliſh fully by his own Power in his own Day and Time: We are not diſmayed nor diſcouraged at *Satan's Rage*, nor at the Fury, or Envious Attempts of any of his *Agent*'s ſtrenuous Endeavours or Deſigns for renewed *Perſecution* againſt the Innocent. But through the Lord's Power and Goodneſs his Faithful People and Children are the more ſtrengthned and confirmed in their moſt holy *Faith* and *Confidence* in Chriſt Jeſus and his Divine Power; that as thereby the Kingdom of Satan and Anti-Chriſt is already greatly ſhaken, ſo therefore *Satan's Rage* is the more increaſed and heightned, becauſe of the ſhortneſs of his Time.

And becauſe the Lord our God is ſecretly at work by his Inviſible Power in many hearts, ſeriouſly inclining them towards himſelf, his bleſſed Truth and People, that they may flock to his Houſe and Family, as *Doves* to the *Window*; Therefore Avaricious, Self-intereſted Perſons, (whoſe Gain is their Godlineſs, and Lucre their Religion, and their Miniſtry Mercenary) are the more uneaſie and offended at our Religious Freedom and Liberty; which through God's Goodneſs, Over-ruling Power and Providence, influencing the *King* and *Government*, we do enjoy, as we have of late years done: For which we are humbly thankful to Almighty God, and Gratefully acknowledge the ſame to the *King*, and all our *Superiors*, who are made Inſtrumental therein.

And to be branded and perſecuted with Calumnies, Reproaches, and virulent Invectives, as *Blaſphemous*, *Hereticks*, *movers* of *Sedition*, *Treaſonable*, and what not, of the like import; is no new thing or ſurprizal to us, to have theſe black Characters put upon us; they being included in the All *manner of Evil* ſpoken of againſt the true Followers of our Bleſſed Lord and Saviour *Jeſus Chriſt*, according as he himſelf hath expreſly foretold his *Diſciples*, pronouncing thereupon a Bleſſing unto them for their Incouragement againſt their *Revilers* and *Perſecutors*.

Malicious Men's Plotting againſt the Righteous, and the Wicked's deviſing Miſchief againſt the Innocent and the Quiet in the Land; we doubt not, but as their *Miſchievous Deſigns* have taken Air, and come to Light, and thereby become weakned; ſo the juſt and holy God will fruſtrate and make them void in the end to their perpetual *Shame* and *Confuſion*, who are therein concern'd.

'Tis a great ſign, that our preſent buſie Adverſaries are at a *Low Ebb*, and they are very feeble, and independent upon God, and their Cauſe without Divine Support, ſeeing that they are fain to make uſe of ſuch perfidious *Agents*, as invidious *Apoſtates*, and Angry Reſtleſs *Backſliders*, as *F. Bugg*, &c. whoſe mercenary and perverſe work of implacable *Envy* and *Reproach*, *Forgeries* and *Contempt* againſt us, to defame and ſcandalize us, (both as to our Chriſtian *Profeſſion*, Religious and Civil *Reputations*,) will no ways redound to their *Honour* or good *Fame*, who *gratifie* and encourage him in *ſuch* his injurious work againſt the innocent and quiet in the Land, but it will turn to their great ſhame and diſgrace who abet him, and reward him with higher ſums of Mony, than ever *Judas* had of the Chief Prieſts for betraying Chriſt into the hands of his *Perſecutors*.

That the World may know, what *Famous*, *Learned Men* theſe are, who are join'd with *F. Bugg* in the preſent *Quarrel*, and high defaming Charge againſt us, they have afforded us their *Names* and *Titles* in the *Title-page* of their *Brief Diſcovery*, ſet down in this Order, *viz.*

Edward Beckham, D. D. and Rector of *Gayton-Thorp.*
Henry Meriton, Rector of *Oxborow.*
Lancaſter Topcliff, L. B. ſometimes Sen. Fell. of *Gon.* and *Cajus* Coll. *Cambr.*
} *NORFOLK.*

And now, *Reader*, that thou mayſt underſtand what Eminent *Doctors*, and Victorious Champions theſe Perſons would make themſelves in their *Reply* to our Friends in *Norfolk*, dated *Nov.* 16. 1698. They inſultingly tell them thus, viz. *Nay, did not you reject* F. Bugg

for

for this Reaſon, becauſe he had been anſwered as you pretend over and over again, and was unreaſonable, as if we had nothing to do, but Actum Agere? *And may we not ſay the ſame of your Hackney-Diſputants, they have drudged ſo long in that Road,* and *have been ſpurr'd and gaul'd by us enough already; and therefore in reaſon we ought to turn them off a while, and give them Reſt, till another occaſion,* as in their Relation unduly ſtil'd *The Quakers Challenge*, p. 21. See here the *Boaſting*, *Scorn* and *Inſulting* of theſe Men, and what Language they give us, whilſt they are very *Teachy*, if but a little *Touch't* with *Plain Dealing*. But pray, how agrees this their Inſulting Deriſion againſt our Diſputants, with their Confeſſion in their words, viz. *We Ingenuouſly told them, that we never had ſo right an Underſtanding of their Principles, as of late*, p. 6. How have they then ſpurr'd and gaul'd our *Hackney-Diſputants*, (as they call them) *enough already?* How could they ſpur and gaul us by diſpute, when they did not rightly underſtand our Principles, if they had not a right underſtanding thereof till of late? We have for many years refuſed to be Prieſt-ridden, eſpecially to be made *Hackneys* of by them in the Dark, where they do not ſee their way. But their pretended *Conference* with the *Quakers* in *Norfolk* is turn'd into Petitioning and Soliciting the Parliament (of late againſt us) for more Knocking Arguments than their Diſputes will afford. How came they of late to underſtand our Principles? How long hath *F. Bugg* and *G. Keith* been their Tutors, furniſh'd them with Quotations, or their Authority been of value with them? Who tho' they have ſtrenuouſly labour-ed to bring us under Contempt and Reproach, 'twill be to their own Shame and Trouble, being expreſly contrary to their former extant Teſtimonies in behalf of our Chriſtian Principle, and of us as the People of God and True Chriſtians under his Spiritual Diſpenſation of the New Covenant.

But it ſeems theſe Learned Doctors have been greatly beholding to their Tutor *F. Bugg* of late for Inſtruction to a right underſtanding of our Prinples (as they think) what Dignity is he then promoted unto of late! How is he advanced to be a *Doctor* of *Doctors!* But the Truth of it is, we have Cauſe to have the leſs eſteem of their Learning, whilſt inſtructed by ſuch a Tutor, who has ſpent much time in *ſcribling* one Scurrilous Romancing Book and Pamphlet after another againſt us, heaping and repeating Forgeries and Defamations, ſo hard-ned in Miſchief, and ſo Fool-hardy, as to Counterfeit a Court of Judicature of *Oyer and Terminer* therein to forge a Trial to ridicule, de-fame, ſcandalize and arraign for **Perjury**, divers Citizens of *London* (of our Friends) by Name, men of good Repute, forging Anſwers,

acting

acting both Accuſer, Judge and Executioner alſo, condemning them to the *Pillory*, as Perjur'd Perſons, with a Figure or Form of a Pillory; and twelve Pictures in it, with the firſt Letters of their Names, and the Title of PERJURY over their Heads: And under all this Defamation and Scandal, to repreſent the Perſons ſo highly Defamed by him, as this groſs and abominable Defamation and Forgery may be ſeen at large, in *F. Bugg's New Rome Arraign'd*, Printed 1693. As alſo his Figure of a Cage, with many Names ſet croſs-wiſe in it, to repreſent a *Cage of every unclean and hateful Bird*, p. 50.

This buſie Agent has alſo preſum'd to Print an Impeachment againſt us, in *Behalf of the Commons of* England, without being Legally Authorized thereby, or ſhewing any Legal Authority for the ſame. And moreover, in his late great Book, his ſuppoſed Maſter-Piece, Printed 1698. Stiled the *Pilgrims Progreſs*, he takes upon him to contrive, frame and forge a Ridiculous Romance, calling it a *Sermon for* G. Whitehead *to hold forth at their Convocation, or Yearly Meeting*, which alſo he expreſly calls, *George Whitehead's Sermon*; and in it he has a Figure, containing many Pictures, ſome with Names of our Friends over them, and others with *Deputies* over their Heads. And this Figure he makes to repreſent the *Quakers Synod*, and in it has Inſerted divers notorious Lies; as, *G. Whitehead* asking, *Are the Doors ſhut?* And *W. Bingley* Anſwers *Yea, the Doors are lock'd*, with divers more abominable Lies. And this ſame Sermon, which he calls *George Whitehead's Sermon*, from page 108, to page 127. contains two Sheets of Paper; to which pretended Sermon, he alſo adds a Lying Romance, and Invented Speech, in *W. Bingley's* Name, in Teſtimony thereto; which Romance I do in good Conſcience Teſtifie againſt, as a horrid Piece of Forgery, containing in it many groſs Lies, Abſurdities, and perverted Quotations alſo; repreſenting me as calling the *Scriptures Beaſtly Ware, &c.* and as Exhorting to *throw down the Scriptures*, and *to make no Confeſſion of Sins*,&c.with many more groſs Lies and Abſurdities: And alſo his repreſenting *W. Bingley*, as Preaching, *That our deſign is the ſupplanting Chriſtianity*,&c. with divers more Falſhoods and Abſurdities, in *W. Bingley's* Name, and many more in my Name, in his ſaid Inſolent Romance, wherein he preſumptuouſly uſes and repeats the Sacred *Name of God, Chriſt, the Lord*, &c. What horrid Preſumption, abominable Prophaneneſs and Immorality is this Agent arriv'd to, who dare thus audaciouſly take the Name of the Holy God in vain, thus Prophanely to make uſe of the Sacred Name of God, and of his Dear Son, Chriſt the Lord, in ſuch his idle Forgery, and ſcurrilous Stuff!

Oh

Oh horrid Prophanation! Oh abominable Preſumption! Is this your Convert, O ye Clergy-men, who abet, countenance, and gratifie ſuch an Impious, Preſumptuous Perſon, who dare make ſo bold with the Sacred Name of God and Chriſt, as thus (Atheiſt-like) to Prophane the ſame! The Righteous Lord and Judge of all, beholds ſuch great Impiety and Wickedneſs, and a Day of Reckoning and Account will come.

Ingenuous Reader, theſe are but ſhort Hints of the groſs Abuſes we have ſuffered from this prophane, wicked, apoſtate Spirit; we patiently commit our Innocent Cauſe to Him that judgeth Righteouſly, and thee to his Divine Grace and Light for a clear Underſtanding of, and Conduct in the Way of Truth and Peace, to thy Everlaſting Felicity, which is the Sincere Deſire of

Thy Friend in Chriſt,

G. W.

A *Table* of the *Heads* of this *Examination*, about which the People called *Quakers* are unjuſtly charged.

PART. I.

Of our Adverſaries Title, Page 1.
Of the Light, Chriſt, *&c.* p. 2. to p. 7.
Of the Soul, p. 7. to p. 9.
Of Perfection *and* Infallibility, p. 9. to p. 16.
Of the Bible, Holy Scriptures, *&c.* p. 16, 17.
Of Immediate Revelation, p. 18, 19.
Of the Letter *and* Holy Scriptures, p. 19. to p. 23.
Of the Churches Power to determine differences, p. 23, 24.
Of Chriſt in the Fleſh, and extent *of the Word*, Type, Figure, *and of* Chriſt crucified, p. 24, 25.
Of Baptiſm, Carnal Ordinances, Liberty Spiritual, p. 26, 27.

Of

The CONTENTS.

Of *Government*, *Earthly Kings*, *Princes*, *Parliaments*, &c. p. 28, to 36
Of *Samuel Fisher's Message to Oliver Cromwell*, *in* 1656. p. 37, 38
Of *our Assemblies*, *Contributions*, *and the Innocency thereof*, p. 39, to 44
Of *the Sufferings of the People of God*, p. 44, 45, 46
Of *the same Intentions*, differently *worded*, p. 47
Of *Bugg's Postscript*, *Old Lies and Calumnies*, p. 47, 48

PART II.

OF the *Furious Title* of the Libel, p. 49
Of the *Holy Trinity*, p. 50, 51, 52
Of *Christ our Blessed Lord*, p. 52, 53, 54, 55
Of the *Blood of Christ*, p. 55, 56
Of *Christ* and his *Body*, p. 57
Of the *Holy Scriptures*, p. 57, 58
Of the *Sacraments*, (so called) p. 58
Of the *Resurrection*, p. 59
Of *Equality with God*, (falsly charged) p. 59, 60
Of *Christ's coming to Judge the Quick and the Dead*, p. 61, 62
Of *Government*, and *Christ's Kingdom*, p. 62, 63
Of *Kingly Government*, *Parliaments*, *Lords and Commons*, p. 64
Of *Human Laws*, *Authority*, *Associating*, *Governments*, *Tythes*, &c. p. 65
Of *Divine Authority*, *Governments*, *Meetings*, *Toleration*, *Persecutors*, &c. p. 66, 67, 68.
Of *Treatment of Kings*, *Clergy*, *and other Dissenters*, p. 68, 69
William Penn's Answer to several Charges against him, p. 70, 71, 72

Where any Literal or other Faults have escaped the Press, 'tis hoped the Ingenuous Reader will excuse the Author, and rectifie the same by the Sense and Coherence of the Matter.

Truth

Truth and Innocency VINDICATED, &c.

PART I.

1. IT is observable, that the Title of the said *Brief Discovery*, is a general and most severe Charge against some of the Principles and Practices of the People called *Quakers*, without exception.

2. That the said *Brief Discovery* consists chiefly of Quotations, pretended to be taken out of *their most noted and approved Authors*; unto which these Three *Clergy-Men* of *Norfolk* have given the Black and Odious Character, —*Blasphemous and Seditious Principles and Practices of the People called Quakers*; on purpose to make the whole People as Offensive and Obnoxious as they could Mischievously Devise.

3. That the said *Clergy-Men* have *Humbly* (as they feign) *Offered* their said pretended *Discovery*, and bitter Charge against the said People, *to the Consideration of the King and both Houses of Parliament*; under such Pretences, endeavouring to Incense them against the said People; and consequently to deprive them of their Religious Liberty (legally Granted them, and others by Authority) under that invidious, as well as false Pretence of their being *Blasphemous and Seditious* in Principle and Practice.

4. That we may justly take for granted, that the Opinion of these Three *Norfolk Clergy-Men* is contrary to what they have quoted, as *Blasphemous* and *Seditious*, in each particular so quoted by them, and that they hold Principles and Practices contrary to those so condemned by them, as Blasphemous and Seditious.

There's two things to be Examin'd in the Sequel:

1*ſt*. Their Quotations, whether Partial or Impartial, Juſt or Unjuſt, True or Falſe?

2*d*. Where Quotations, or Citations, are truly given either by them, or made appear as they are by us: Whether the matter it ſelf be of a *Blaſphemous* Import, or their ſo Charging the ſame.

Note, That many Words and Things are Partially and Unjuſtly left out in their Quotations, are in this Examen truly Inſerted, or References had hereto.

Now let's proceed to examine ſome of theſe Three *Clergy-Men*'s Principal Quotations, charg'd upon us as *Blaſphemous*. Their Firſt and Principal Quotations ſo Charged follows.

I. *Of the Light.*

Their firſt Charge of *Blaſphemous Principles againſt the ſaid People, viz.* George Fox. *the Firſt Founder and great Apoſtle of this Sect*, Great Myſtery, p. 209. *ſaith againſt his Opponent thus*, "This Light that doth "enlighten every one that cometh into the World, which he calls "Conſcience [*Is the Light that doth enlighten every Man "that cometh into the World, that through him they might "believe*] and is not Conſcience, [*and he that believes, "hath the Witneſs in himſelf, and that all might hear the Son, "and confeſs him to the Glory of God; and therefore are enlightened*, &c. And in p. 331. he further ſaith, "The Light which every one that "cometh into the World is enlightned withall, is not Conſcience; "for the Light was before any thing was made, or Conſcience "named.

These Lines are left out of their Citation.

Here obſerve, that they alſo leave out of the very next diſtinguiſhing words, *viz.*

"*So the Light is that which exerciſeth the Conſcience towards God and "towards Man, where it is loved, and the Voice heard: But where it is "hated, and the Voice not heard, the Conſcience is Seared, and the Light is "their Condemnation, whoſe Conſciences is Seared; which* (i. e. *Light*) *was "before Conſcience was.*

Now pray obſerve, where's the *Blaſphemous Principle*? Is it in ſaying, *That this Light which doth enlighten every Man that cometh into the World*, John 1. 4, 9. is not Conſcience, but was before any thing was made, or Conſcience named? Have not theſe *Clergy-Men* herein charged both *John*'s Goſpel-Teſtimony with Blaſphemy, and *Chriſt*'s

own

own Teſtimony alſo? See *John* 1. 1, 2, 3, 4, to verſ. 10. How clear and evident the Evangeliſt is in this caſe for us; That the Word *which was in the beginning, which was with God, and was God; by which all things were made; and in which was Life, and the Life was the Light of Men; even that* Word (*i. e.* the Son of God) *was the true Light which enlightens every Man that cometh into the World.* 'Tis no Blaſphemy to ſay, That God was before Conſcience was, or Man was made; and that this *Word* (this Eternal Son of God) was before Conſcience was, and before any thing was made, or Conſcience named: Seeing *All things were made by him, and without him was nothing made that was made.* So that the Charge of Blaſphemy in this caſe does not only affect us (the People called *Quakers*) but *John* the Evangeliſt, and *Chriſt* himſelf, who ſaith, *I am the Light of the World, he that followeth me, ſhall not abide in Darkneſs, but ſhall have the Light of Life*, John 8. 12. And *Believe in the Light, that you may be Children of the Light.* And the whole *Soul*, *Mind* and *Conſcience* of Man muſt be Exerciſed, Inſtructed and Swayed by this Light, or elſe Man's Conſcience is not only weak, but defiled alſo, and may become Seared: But ſo is not this Divine Light, it remains Pure and Incorruptible. So that the Light, whereby not only we, but every Man ought to be guided, is the true Eternal God, and Chriſt the Word, which ſo to teach or aſſert, is not Blaſphemy, as you (our Adverſaries) have Reproach'd us.

We pity your Ignorance in this principal Point; for let's take your contrary Opinion to what you have here charg'd with Blaſphemy, and then 'tis, *That Light which enlightens every Man that cometh into the World*, John 1. 4, 9. *was not before any thing was made, or Conſcience named*; which is to oppoſe the Deity or Divinity of the Son of God, the Word which was with God, by which both Man and all things were made.

2. Charge of Blaſphemy, p. 3. viz. *And* G. F. Junior, *in his Works, Reprinted* 1665. p. 50. "*I the Light will fall upon you, and grind you to* "*Powder. All* — *who will not own me the Light in you. And* — *I* "*will make you know that I the Light am the true Eternal God, which* "*Created all things; and that by me, the Light, all things are upheld, and* "*that there is not another beſides me that can ſave.*

Obſerve, Though what's here be very Partially Cited, 'tis no Blaſphemy; the Quotation is very unfairly taken by theſe our Accuſers, not taking notice either of the Title of this part of *G. F. Junior*'s Book, or to whom writ, or what he further clearly ſaith for the Light.

His Title of what he writes in that part, being *The Words of the Everlasting and True Light, who is the Eternal Living God, and the King of Saints, which he gave unto me his Servant, to declare unto the Inhabitants of the Earth*, &c. He speaks therefore in the Name of God and Christ, as the true Light, and not in his own name; and those to whom he saith, *I the Light will grind you to Powder*, are such as *Murderers, Whoremongers, Thieves, Cheaters, Swearers, Lyars*, &c. and all Workers of Iniquity, who hate the Light, which hath made *manifest their Abominations*, and reproved them for them. These, with other words, previous to what's quoted, are left out, *As I have been prest with your Iniquities: But I the Light will arise upon you, and if you will not hear and return speedily, I'll fall upon you, and grind you to Powder.*

And is this Blasphemous pray? Have you not here so charged the Testimony of Christ himself, who is the *Light of the World*, and the *Chief Corner-Stone*, the *Foundation-Stone*, see *Mat.* 21. 42, 44. *Luke* 20. 18. *Whosoever shall fall on this Stone, he shall be broken: But on whomsoever it shall fall, it shall Grind him to Powder.*

"After [I'll make you know, that I the Light (these are left out) "*(which lighteth every Man which cometh into the World, that all through* "*me should believe) am the true Eternal God, which Created all things.* &c. Where's the Blasphemy in all these? Surely none, seeing *God is Light, and in him is no Darkness at all*, 1 John 1. 5. *The Lord is my Light and my Salvation*, Psalm 27. 1. *And there is one God the Father, who is above all, and through all, and* in *you all*, Ephes. 4. 6. *And know you not, how that Jesus Christ* (the true Light) *is in you, except you be Reprobates?* 2 Cor. 13. 5. God, who is Light, and Christ the Light of the World, is so in all, as he enlightens all Mankind: *God who commanded Light to shine out of Darkness, hath shined in our Hearts*, 2 Cor. 4. 6. Now it is evident, what these Adversaries call *Blasphemous*, is testified in *Holy Scripture.*

3. Charge of *Blasphemy*, p. 3. "In *Geo. Fox*'s Book, styled, *The* "*Pearl found in England*, &c. Printed 1658. where speaking in the "Person of the *Quaker's Light*, he hath these Passages, p. 15, 16. *I'll* "*break in Pieces, I'll make Nations like Dirt, I'll tread them into the* "*Mire*, &c.

With divers other Prophetical Passages, partially pick'd up, minced and curtailiz'd; and many Lines left out, where the dashes are; as against *Pride, Hypocrisie, Covetous Practices, Hypocrites, False Prophets*, &c. All within the Threats, and Propheſied against in the Name of the Lamb,

Lamb, and Life of God, and if truly read, agreeable to the Holy Prophets in Scripture, *Thou ſhalt cruſh them with a Scepter of Iron, or with a Rod of Iron, and break them in Pieces like a Potters Veſſel*, propheſied of the Son of God, *Pſal.* 2. 6, 7, 8, 9. And will not the Lord tread down his Enemies? *I will Tread them in mine Anger, and Trample them in my Fury*, Iſa. 63. 3. Now is it not great Preſumption to deem ſuch Propheſies Blaſphemous?

Theſe words are alſo quoted and included in their charge of Blaſphemy, *i. e.* "The Wrath of the Lamb is riſen upon all Apoſtates, "who are gathered in the Apoſtacy, Apoſtatiz'd from the Pro- "phet's Life, the Apoſtles Life, the Life of the Lamb, the Lamb is "Riſen, *&c.* the pure Life of God is Riſen, *&c.* the Juſt will Rule, "*the Lamb will have the Victory*: Woes, Woes and Miſeries are "out-going upon all the Heads of the Wicked. What our Hands "have Handled, and what our Eyes have Seen, what was from the "Beginning, the Word of Life, this declare we unto you.

What a ſtrange Preſumption is it, that theſe Men ſhould charge us with Blaſphemy, for ſuch paſſages as theſe, which are directly concurring with Holy Scripture Propheciés, againſt the Wicked, and for the Lamb's Power, Dominion and Judgment, againſt them, Apoſtates and others? And for our handling and ſeeing the Word of Life, which was from the Beginning; we knowing, and ſincerely profeſſing, the Lord God and the Lamb to be our Light, and no other, ſee, *Iſa.* 14. 5. *Jer.* 21. 5. *Nahum* 1. 2. *Zeph.* 1. 14, 15. *Zech.* 7. 12. *John* 3. 36. *Rom.* 1, 18. and 2. 5, 8. 1 *Theſ.* 2. 16. *Rev.* 6. 16, 17. and 14. 10. and 15. 1. 7. and 18. 3. See Wo, and Woes, and to whom, *Iſa.* 5. 8, 11. and 18. 20. and 10. 1.

4th Charge of Blaſphemy, p. 4.

Again, *G. Fox*, in his Book, ſtiled, *The Teachers of the World Unvail'd*, &c. in p. 27. thus ſaith, "*I am the Light of the World*, him by "whom the World was made; if you love the Light, with which "you are enlightened withall; you love Chriſt, who ſaith, *Learn of* "*me*: But if you hate that Light, there is your Condemnation, "from him who is one with the *Truth* in every Man, who of the "Lord was moved thus to write. —— whoſe name, of the World, is "called *G. Fox*.

Obſ. Here are ſeveral Lines left out, before the laſt words relating to *G. F*'s name; wherein mention is made of what he means, that 'twas the *Light which the Apoſtles were in*: Which could not be meant of *G. F. himſelf*, who was not in the Apoſtles days, nor born into the World, until many hundred Years after their days; thus

thus perverſe and impertinent are theſe Men in their Charge and Proofs.

'Tis evident, *G. F.* here ſpeaks in the name of Chriſt, and for him, and not of himſelf, or in his own name, but of Chriſt the Light, who *Enlightneth every Man,* —— *and who is Lord over all:* And *G. F.* writes as his Servant, *moved by him,* and therefore 'twas very unjuſt, as well as great Envy in theſe Perſons, to make this an Inſtance of the *Quakers* Blaſphemy, ſee *John* 1. 9. and 3. 19.

5. Their next Charge of *Blaſpemy againſt us,* p. 4. Is, *viz.*

" And to **This**, another of their Eminent Teachers, one of their " Prophets, ſays *Amen,* in his Book, *The* Quakers *Challenge,* &c. print- " ed, 1668.

Of G. F. *'tis ſaid, who is a Prophet indeed, and hath been Faithful in the Lord's Buſineſs from the Beginning. It was ſaid of Chriſt, that he was in the World, and the World was made by him, and the World knew him not: So it may be ſaid of this true Prophet* [George Fox added] *whom* John *ſaid he was not. But thou wilt feel this Prophet* [George Fox again added] *one day as heavy as a Milſtone upon thee. And altho' the World knows him not, yet he is known,* p. 5.

Theſe words [whom *John* ſaid he was not] we diſown in that place, they are confuſedly miſplaced.

And the Author was not one of the moſt Approved or Eminent among us, as falſly repreſented, tho a more Honeſt and well Intending Man, than Skilful in Expreſſion; as in this caſe his Intention ought to be conſidered.

He could not intend, that the World was made by *G. F.* (as he did after explain himſelf in Print) but by Jeſus Chriſt, by whom *God Created all things,* Epheſ. 3. 9. Heb. 1. 2. but that the World knew him not, he intended relative both to Chriſt, and to his Servant, as 'tis ſaid of the Sons of God, 1 *John* 3. 1. The World knoweth us not, becauſe it knew not him.

As there could be no Blaſphemy or Reproach to God or Chriſt, intended in the aforeſaid recited Paſſage, ſo neither can the People call'd *Quakers* be juſtly charged therewith.

" That we may ſee cauſe to word ſome things otherwiſe than ſome " have, and yet mean the ſame thing, is often repeated by *F. Bugg,* and theſe Perſons, tho I ſee no real advantage they get by it againſt us: For ſuppoſe any one does unſafely, or untelligibly, or dubiouſly word any matter? And I find his meaning to be ſafe, and give a true Explication thereof, according to the Honeſt or Innocent meaning of the Author, from other paſſages, his meaning therein, is agree-

able

able to mine (which I ſafely and ſincerely expreſs) tho' his words are not altogether the ſame.

6th Charge of *Blaſphemy*.

Edw. Burroughs, *In his works*, p. 149. *Has an Anſwer to this Queſtion, is that very Man, with that very Body, within you*, Yea *or* Nay? *He ſaith, the very Chriſt of God is within us, we dare not deny him.*

Obſ. To Inſtance this for a Proof of Blaſphemy againſt us, is to Charge the Holy Apoſtle with Blaſphemy, 2 *Cor.* 13. 5. *Examine your ſelves whether you be in the Faith, Prove your own ſelves, know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates.*

Query, Was not this the very Chriſt of God, ſuppoſe ye? Or is there any more than one Lord Jeſus Chriſt? 1 *Cor.* 8. 6. though his appearance hath been in divers manners, as in the Fleſh and in the Spirit.

He who is the very Chriſt of God, is truly Spiritually in true Believers, ſee alſo, *Coloſ.* 1.27. *Gal.* 4. 6. which is no Blaſphemy to aſſert, as we are unjuſtly aſperſed.

Of the S O U L.

7th. Inſtance of *Blaſphemy*, charg'd p. 5.

G. F. Great Myſt. p. 91. *They ſhall ſee the Biſhop of their* Souls, *Chriſt the Power of God, which is Immortal, brings the Immortal Soul into the Immortal God, Chriſt, their Sanctification, who Sanctifies their Spirits and Bodies, and brings the Soul up into God, from whence it came, whereby they came to be one Soul.*

Qu. Where's the Blaſphemy here, pray?

1. That Chriſt is the Biſhop of the Soul, is true, 1 *Pet.* 2. 25.

2. That he is the Power of God, and the Wiſdom of God, is alſo true, 1 *Cor.* 1. 24.

3. That Chriſt of God, is made unto us Wiſdom, Righteouſneſs, Sanctification, and Redemption, is alſo true, 1 *Cor.* 1. 30. 1 *Theſſ.* 4. 4.

The Rational *Soul* or *Spirit* of Man is Immortal; and 'tis Chriſt that Redeems and brings it up into God that gave it, and they that are joyned to the Lord, are one Spirit, is alſo true. See *Eccleſ.* 3. 21. & ch. 12. 7. 2 *Sam.* 4. 9. *Pſal.* 71. 23. *Rev.* 5. 9. 1 *Cor.* 6. 17.

I wiſh theſe Men that are ſo ready to call ſuch-like Doctrine Blaſphemy, would more ſeriouſly read the Holy Scriptures.

As for *G. F's* Question, Is not **this** that cometh out from God, *Part of God*, of God, and from God, *&c. and that 'tis not horrid Blasphemy so to say?* Gr. Myst. p. 100, 273. The Term *Part* of God, appears to be Originally by some Adversaries obtruded upon the *Quakers*, and not *G. F's*, but only admitted by him, as from them, and then Questions them in their own Improper Terms, for God is not to be divided into *Parts*. And where 'tis said, "God breathed into "Man *the breath of Life, and he became a living Soul*, and thereupon "Question'd, Is not **this** that cometh out from God, or **that** which "came out from God, of God's Being? *Gr. Myst.* p. 100. **This** and **that** expressly relates to that *Divine Inspiration, or Breath of Life* (whereby Man became a Living Soul) and not to the Creature, Man himself, or the Rational Soul, or Spirit of Man, as such. The Question is not whether the distinct Souls or Spirits of Men, are not of God's Being? For that were as absurd, as to ask if the Creature Man be not God? About this Point our Adversaries quote *Gr. Myst.* p. 91, 100, 273, 100, 90. Thus back and forward: but still leaves out what's most Material and Explanatory, about the Soul or Spirit of Man, and **that** which came out from God, whereby *Man became* a *living Soul*, as *Gr. Myst.* p. 91.

"The Soul being in Death in Transgression, so Man's Spirit there "is not Sanctified, and the Soul is in Death. But he further declares "on the other hand, where the living of the Soul or Spirit is, That "'tis there Sanctified, and the Counsel of God diligently hearken'd "unto, and stood in, and Christ their Sanctification, Sanctifies their "Spirits, *&c.*

And *Gr. Myst.* p. 100. "*God breathed into Man the breath of Life,* "*and he* (i. e. Man) *became a living Soul.*

These Passages our Adversaries leave out, which shews their great Injurious Partiality, and how inconsiderate they are of the distinction included between God and Man, the Creator and the Creature; between *that* Divine Breath or Spirit of Life, which came out from God, and the Creature Man, who *thereby* became a living Soul.

The *Soul* is sometime put for God, (*Prov.* 6. 16. *Heb.* 10. 38.) his Divine Life, Breath or Spirit, as the Great and Universal Soul of Mankind, even the Soul (or Life) of the Soul, as some Phrase it.

The Objection against *G. F.* in this Point, is more fully Answered, in my Treatise, Entituled, *The Christianity of the People, commonly call'd* Quakers, *Vindicated from Antichristian Opposition*, Printed 1690, p. 4. as followeth:

"Here

" Here the Doctor (*i. e. Forde*) has unfairly Quoted *G. F.* upon " Truſt, leaving out what's moſt Material, both Diſtinction and Ex- " planation, about the Soul or Spirit of Man, both with relation to " its Creator, and to the Creature Man, being ſpoken of in both re- " ſpects by our Friend. 1. Where *G. F.* inſiſts on the Words, *God* " *breathed into Man the breath of Life, and he became a Living Soul.* " It was to this Breath (or Spirit) of Life (as immediately coming " from God) that his Words related, as his Queſtion plainly ſhews, " *i. e.* was not **that** of God, and of his Being, which came out from " God? Meaning, that *Divine Breath*, or *Spirit of Life*, by which " *Man* became a *Living Soul*; and from whence came not only Man's " Natural Breath and Life, but alſo his Spiritual: And this does di- " ſtinguiſh between the Divine Being, and the Creature Man, and not " confound their Beings. And for the Soul or Spirit of Sanctified " Man to center with God, this is not to render it the Being of God, " or God Himſelf. We know none (profeſſing the true God and " Chriſt) ſo groſly abſurd, as to ſay, *That Man made himſelf*, or *was* " *his own Maker, Saviour*, or *Redeemer*. 2. Our Friend ſpeaks plain- " ly in the ſame Book, quoted againſt him. *Gr. Myſt.* p. 90, 91, " 100. *That the Soul ſhould be ſubject to the Power of God*; *That Chriſt* " *is the Biſhop of the Soul, who brings it up into God*; *the Soul being in* " *Death in Tranſgreſſion, Man's Spirit not Sanctified*, &c. This could " not intend the *Being of God*, for *that* never ſinned, though there be " ſomething thereof in the Soul; even in that Reaſonable Soul or " Spirit of Man, which God (by his Divine Word, Breath, or Spirit) " formed in Man, *Zech.* 12. 1. And ſo *made* Man a Living Soul.

The Quakers *do not make themſelves Equal with God, and of Perfection*, &c.

8th. Inſtance. *Saul's Errand*, Printed 1654. p. 8. *He that hath the ſame Spirit that raiſed up Jeſus Chriſt, is equal with God.*

We deny the Words, as there Printed, to be according to *G. F's* Senſe, or ours, which is, " *That the Holy Ghoſt, and the Son, is equal* " *with the Father in Power and Glory*; *then if any come to witneſs the Ho-* " *ly Ghoſt, they come to Wieneſs* **that** *which is Equal in Power and Glory* " *with the Father. What if any come to Witneſs the Son of God, revealed* " *in them* (*which he that hath not Him, hath not Life*) *do they not come* " *to witneſs* **him** *who is Equal in Power and Glory with the Father*, as in *Gr. Myſt.* p. 100.

Therefore the Words [He that hath] in the ſaid Inſtance, ſhould be left out, being contrary to *G. F*'s, and our Principle, and to his own very Words and Confeſſion, a little before, in the ſame Book, where, "being charg'd with Profeſſing himſelf to be *equal* with God, "he poſitively denies the Charge, but confeſſes the Father and the "Son are *one*, and that Chriſt and the Holy Spirit are equal with "God, p. 5, 6. And ſo Chriſt Jeſus, both as He was of the Seed "of *Abraham*, and alſo as he was Equal with God (*i. e.* both to his *Manhood and Divinity*.) Therefore 'tis falſly noted in their Margent, *That they* (i. e. *the Quakers*) *make themſelves Equal with God.* Though they believe a Renewing into his Image, by his Spirit and Power, and to be thereby made Conformable to the Image of his Son, and ſo to be made *like* him, as every really Godly Man, and true Chriſtian in Chriſt is, in ſome degree, as Partakers of the Divine Nature; yet the Creature Man is not *Eſſentially Equal* with his Maker, that was never our Principle ſo to confound their *Beings*.

9. Again, to prove the *Blaſphemy* againſt us, *Fr. Howgill*'s Works, p. 232. is quoted, *viz. He that is joined to the Lord, is one Spirit: There is Unity, and the Unity ſtands in* Equality *it ſelf. When the Son is revealed, and ſpeaks, the Father ſpeaks in him, and dwells in him, and he in the Father, in* that *which is equal.*

Obſ. Here the *Equality* is placed between the Father and the Son, as the *Union* is between Him and them, who are joined to Him in Spirit, and live and dwell in that Spirit which is Equal. Where's then the Blaſphemy? See Chriſt's Prayer, *John* 17. 21. *That they all may be one, as thou, O Father, art in Me, and I in Thee, that they may be alſo one in Us, that the World may believe that Thou haſt ſent me.* Ver. 22. *And the Glory which thou gaveſt Me, I have given them, that they may be one, as We are one.* Ver. 23. *I in them, and Thou in Me, that they may be made Perfect in one, that the World may know that Thou haſt ſent Me, and haſt loved them, as Thou haſt loved Me.* See alſo Ver. 26.

The *Equality in Nature* (objected) relates to the Divine Nature, which the Child of God partakes of in meaſure, *Tho' not in Stature*, relates to the Child; **that** Divine Nature is one, and unchangeable; but our participating of it, and growth in it, is Gradual until all, (*i. e.* Chriſt's whole Church and Body) come unto the meaſure of the Stature of the fulneſs of Chriſt, *Epheſ.* 4. 12, 13. Now if *Equality* be *apply'd* to the Saints, it can be intended no otherwiſe, than their having in them a living *Reſemblance* or *Likeneſs*, of him who has renewed them into his own Image by the Power of his Spirit, that is, into his Righteouſneſs, and true Holineſs, ſo as to be partakers thereof

in

in Christ Jesus: And **not** an Essential Equality between them (being Creatures) and *him* that created and renewed them. Perfect Holiness and Righteousness being required and believed, of all true and Faithful Christians in Christ Jesus: Yet we do not pretend to the Infinite Fulness of Wisdom and Knowledge, as it is in God and Christ; or to his manifold Wisdom, but to a Degree of Divine Wisdom and Understanding, according as his Spirit reveals it to us (and we capable to receive it) which therefore is perfectly true and certain, in every Measure and Degree thereof.

Now, Serious Reader, note by the way, that we have more right to interpret our deceased Friends words (with whom we were conversant, when living to such an Evangelical Sense, as we knew they intended) than these Adversaries have to Charge them and us with *Blasphemous Principles*, from their own Partial, Minced, Mangled and Broken Quotations, as are and may be justly enumerated upon them, together with their divers false notes in the Margent.

9th Instance to prove *Blasphemy* against us, p. 6, 7.

G. F. Great Mystery, p. 107. *He saith (speaking of the Priest) the Holyest Man that is, is not able to give an Infallible Character of another Man:* To which he answers, *Hast not thou, in this, discovered thy self to be no Minister of Christ, or of the Spirit, who cannot give an Infallible Character of another Man? How canst thou Minister to his condition?* p. 96. *and thou not being Infallible, thou art not in the Spirit, and so art not a Minister of Christ, and art not able to Judge of Powers, that is not Infallible, nor Magistrates, nor Kingdoms, nor Churches*, p. 33. *And are they Ministers of Christ that are Fallible?*

Obs. Tho' these Instances to prove us Guilty of Blasphemous Principles, are very unfairly quoted, the principal and most demonstrative Words (both precedent and subsequent especially) being left out by these Three *Clergy-men*, as from the last words [are they Ministers of Christ that are Fallible?] they leave out these material Questions, both before and after them, *viz.* "Now he that is not "Infallible in his Counsel, Judgment and Advice, is not he in Error? "And are not the Ministers of Christ, the Ministers of the Spirit? "And is not **that** out of the Error, which is Infallible in Counsel and "Judgment? And are they Ministers of Christ that are Fallible? "And is not the Power, the Gospel Infallible? Thus *Great Mystery*, p. 33.

Notwithstanding they have quoted sufficient, to shew what they deem Blasphemy, and what they hold to the contrary, and their own not only Fallibility, but great Darkness, for to invert their sense

contrary to what they have here quoted for Blaſphemy; and it muſt run thus, *viz.*

1. *That the Holieſt Man that is, is not able to give an Infallible Character of another Man.*

2. *That a Miniſter of Chriſt, or of the Spirit, cannot give an Infallible Character of another Man, and yet Miniſter to his Condition.*

3. *That a Minſter that's Fallible, is in the Spirit a Miniſter of Chriſt; and yet cannot diſcern another Man's State or Condition, ſo as to give an Infallible Character of him.*

4. Conſequently Chriſt's Miniſters, without exception, the Holieſt of them all are hereby rendred not only Fallible but Uncertain in their Miniſtry, Blind and Ignorant of the Spiritual States and Conditions of others.

All which ſhews theſe Guides to be in the Dark, and very uncertain, blind, and Ignorant, as well as Envious in their Calumniating us with *Blaſphemy*, for confeſſing to Infallibility, ſound Judgment and Diſcerning, which we aſcribe not to our ſelves alone, without the Spirit's Teachings and Guidance; but originally and principally to the Spirit of Truth, which Guides true Chriſtians into all *Truth*, which in it ſelf is Infallible, Unerring and Certain; and ſo is the Teaching and Miniſtry thereof: And ſo far as we are taught and led by the Spirit, we are aſſured by it, and led into ſound Judgment, Certainty and full Aſſurance both of Faith and Doctrine in matters of Salvation Revealed in the Goſpel and Spiritual Miniſtry of Chriſt Jeſus our Lord and Bleſſed Saviour, (tho' we aſcribe not omniſcience to our ſelves in any ſtate.) He that abides in Chriſt ſinneth not, 1 *John.* 3. 6. conſequently errs not, is certain, and *as* in Chriſt, is infallible in matters of Salvation and Chriſt's Kingdom, he is *in* the way of Holineſs in which the wayfaring-man ſhall not err, *Iſai.* 35. 8. If we follow our own Spirits, and lean to our own Natural Underſtandings, or Humane Reaſon, we may err and miſtake; but if we adhere cloſely to the Spirit of Chriſt, the Truth, and be attentive to its Teaching and Guidance, we ſhall not err nor be deceived. *My Sheep hear my voice*, ſaith Chriſt, *and a Stranger they will not follow.*

But if there muſt be no diſcerning of Spirits, no infallible or certain Character to be given of other Men's States or Conditions by an inward ſenſe or diſcerning of Spirits, then Chriſt's Sheep may follow Strangers, Wolves, Dogs, *&c.* and ſo be devoured, contrary to his own Doctrine, and below the ſenſe and inſtinct of the very Sheep which leads them to ſhun Dogs and Wolves, when they make at them, whether they Bark, or Howl, or be Mute.

And

And who dare adventure their Bodies in the hands of ſuch ignorant Phyſicians as have no certain underſtanding of Diſeaſes or of *Medicines*? How much leſs their Souls with ſuch Doctors?

And how ſhall Satan, transform'd, be prevented from making havock in the Church of Chriſt, if no certain diſcerning in the Church of his Attempts?

Then as to the certainty and infallibility of Chriſt's Miniſters in the work of his Miniſtry. We are not as many who corrupt, (or make merchandize) of the Word of God, but as of ſincerity, but as of God in the ſight of God, *ſo* ſpeak we in Chriſt, 2 *Cor.* 2. 17.

And our Goſpel was not unto you in Word only, but alſo in Power and in the Holy Ghoſt, and in **much** aſſurance, 1 *Theſ.* 1. 5.

10th. Inſtance to prove *Blaſphemy* againſt us, p. 7.

Edw. Burroughs, p. 862. *Such* (*i. e.* Hereticks) *are infallibly known and diſcerned by the Spirit of God in the true Church of Chriſt, and by every member of the ſame.*

Obſ. Seeing this is made a proof of Baſphemy againſt us, let the contrary be Inverted upon theſe accuſers; and then it muſt be, *That Hereticks are not infallibly known and diſcerned by the Spirit of God in the true Church of Chriſt, nor by the members thereof.*

Contrary to what God has promiſed his People; and to what has been, and is experienced in the true Church, where the Spirit and Power of Chriſt is preſent among them, and humbly Obeyed.

Then ſhall you return and diſcern between the Righteous and the Wicked, between him that ſerveth God, and him that ſerveth him not, *Mal.* 3. 18. and *Job* 6. 30.

A wiſe Man's heart diſcerneth both Time and Judgment, *Eccleſ.* 5. 8. *He that is Spiritual judgeth all things, yet himſelf is judged of no Man*, 1 Cor. 2. 15. And there was, and is, true Judgment and Diſcerning in the Church of Chriſt, proceeding from his Spirit in the true and Spiritual Believers in Chriſt; ſee 1 *Cor.* 6. 2, 3, 4, 5. and Chap. 14. 29. *Heb.* 5. 14.

Yea further, It was propheſied by *Enoch*, the ſeventh from *Adam*, againſt ſuch Apoſtates as are mentioned in *Jude*'s Epiſtle, ſaying, *behold the Lord cometh in ten Thouſands of his Saints* [ἐν ἁγίαις μυριάσιν αὐτοῦ] [*in Sanctis Millibus ſuis.*] To execute Judgment upon all, and to convince all that are ungodly among them of all their Ungodly Deeds which they have ungodly committed, and of all their hard Speeches which Ungodly Sinners have ſpoken againſt him, *Jude* 14. 15.

And theſe our Adverſaries are accountable to God for all their Hard Speeches, Severe and Unjuſt Judgment and Condemnation againſt his

his People, called *Quakers*, presuming to condemn us all as Blasphemers, Hereticks, &c. from their own uncertain fallible and erroneous Judgments and Spirits; but he that justifieth the wicked, and he that condemneth the Innocent, are both abomination to the Lord.

11th Instance for proof of *Blasphemy* against us, p. 7.

G. F. Gr. Myst. p. 282. *Whereas Mr.* Cawdry *said, surely they cannot be perfect here or hereafter in Equality but only in Quality.* Fox *Answers, Christ makes no distinction in his words, but saith, be ye perfect, even as your Heavenly Father is; and as he is, so are we, and that which is perfect, as he is perfect, is in Equality with the same thing which is of God, and from God.*

Obs. Within the same Period here are several material Words left out, wherein these Men have dealt very disingenuously; next after the words [Be ye perfect, as your Heavenly Father is] *and be ye merciful as he is*, left out: After [*that which is perfect*] *and merciful*, left out. Again, after [as he is perfect] *and merciful*, left out.

Now where's the Blasphemy pray? Was it not Christ's own Doctrine? Be ye Perfect, even *as* your Father which is in Heaven is perfect, *Mat.* 5. 48. In the Old Bible, printed in 1576. dedicated to Queen *Elizabeth*, *Ye shall therefore be perfite, as your Father which is in Heaven is perfite*; and noted in the Margent, "*We must labour to attain* "*unto the perfection of God, who of his free Liberality doth Good to them that* "*are unworthy.* And Luke 6. 36. *Be ye therefore merciful as your Father is merciful.* Now what distinction dost Christ make in these Words and Precepts, as in point of Purity? And where's the Perfection in *Quality* granted then? And wherein must this Perfection consist? 'Tis not for any Man or Men to be perfect God, but perfect Men, true Men, *as* their Heavenly Father is true God; Men after God's own heart, in Sincerity and Truth.

And was not Perfection of Holiness, Righteousness and Purity the holy Apostles Doctrine, Intent and End of their Ministry? Yea sure. See 2 *Cor.* 7. 1. *Ephes.* 4. 12, 13. *Coloss.* 1. 28. 1 *John* 2. 1. and Chap. 3. 3, 4, 5, 6, 7, 8, 9, 10. verses.

12th *Instance, or Charge of Blasphemy against us*, p. 7.

G. F. Gr. Myst. p. 101. saith, *It is the Doctrine of Devils, that Preacheth, that Men shall have sin, and be in a Warfare so long as they be on Earth.*

P. 231. *All who come to Christ, the Second* Adam, *they come to Perfection; and all who attain to Him, they attain to Perfection in the Life of God, out of the First* Adam.

P. 271. *For who are Sanctified have Perfect Unity, Perfect Knowledge, Perfect Holiness.*

Obſ. Not to inſiſt upon the Unfairneſs of theſe Men, in the Citation of theſe Paſſages, leaving out the fore-going Lines, which carry Proof in them thereof, what's the Tendency and Conſequence of their Judging theſe Blaſphemous? But Firſt, *That Men ſhall have ſin, and none obtain Victory over it (though they war againſt it) ſo long as they be on Earth.* Secondly, *That none who come to Chriſt, or attain to him, do attain to be perfect in Him, or in the Life of God.* As if Perfection were not attainable in Chriſt, contrary to the Holy Apoſtles Doctrine and Miniſtry, which was for the Perfecting of the Saints, and to preſent them perfect in Chriſt Jeſus, *Epheſ.* 4. *Col.* 1.

And if Sin be the work of the Devil, and Chriſt be manifeſt, to deſtroy it, then it is a Doctrine of Devils to Preach, That Men ſhall have Sin, and not overcome it, while on Earth; but Sin is the work of the Devil, and Chriſt is manifeſt to deſtroy it, 1 *John* 3. Therefore, &c. 'Tis the Devils work to lead into Sin, but 'tis Chriſt's work to lead out of it. Chriſt's Miniſters are ſent to turn People from Satan's Power, to God's Power; conſequently from Satan's work and ſervice; they are the Devil's Miniſters, who Preach up Sin, to continue term of Life, and that it ſhall not be overcome, nor perfect Sanctification obtain'd, during life, which therefore tends to keep People in Unbelief of Chriſt's Power and Work.

13th *Inſtance, or Charge of Blaſphemy*, p. 7.

And *Will. Penn*, in his *Truth Exalted*, Re-Printed 1671. *Laughs at the Church of* England *Men, for confeſſing themſelves Sinners, and praying to God for Mercy——Alas, poor Souls!* (ſaith he) *are not you as, Have Mercy upon us miſerable Sinners; there is no Health in us, from Seven to Seventy?*

Obſ. Alas poor Sinners! is not a ſign of Laughter at them, but rather of Lamentation and Pity over their miſerable State, who are always confeſſing, but not forſaking their Sins. You may ſee what Proofs of Blaſphemy theſe Men produce againſt us.

14th *Inſtance, or Charge*, p. 7.

And *Edw. Burroughs*, p. 33. ſaith, *That God doth not accept us, where there is any Failing; all who do not fulfill the Law, and Anſwer every Demand of Juſtice.*

Though none are accepted in any Act of Injuſtice, or Omiſſion of real Duty required, yet coming under Judgment for the ſame, and repenting thereof (as they ought to do) they obtain Mercy and Forgiveneſs of God for Chriſt's ſake; whoſe Grace, though it Pardons

Sins

Sins past, through Faith and Repentance, yet does not Indulge or Justifie any in their Continuance in Sin, nor in wilful Sinning after Conviction.

Obs. His meaning is; *First*, God doth not accept them in their Failing in Duty, and in their not doing what's Just; as when some complain their best Duties are sinful, and they do not answer or obey Truth in their Actions. For our Acceptance is in Christ, the Beloved, and not out of Him. 2. If Men seek acceptance by their own Legal Performances, they fall short. See *James* 2. 10.

But these *Adversaries* have unjustly left out the fore-going Words in their Quotation, *viz.* "But those that love God, keep his Com-"mandments, and they are not grievous: And these left out within the same *Period*. Now, doth God accept of any that do not *love* Him, who do *Injustice* and *Iniquity*?

Now these *Adversaries* having opposed the *Urim* and *Thummim*, *Light* and *Perfection* (Typified in the Brest-plate of Judgment, *Exod.* 28. 30.) as testified and witnessed in the Gospel-Dispensation, they proceed to other *Charges*, to prove the People called *Quakers*, *Blasphemous* in *Principle*.

15th *Charge*, p. 8.

In Truth defending the *Quakers*, written *from the Spirit of Truth, in* G. W. *and* G. F. *Jun.* Printed 1659. p. 7. *The Question being put, Whether the* Quakers *did esteem their Speakings to be of as great Authority, as any Chapter in the Bible? 'Tis Answered*; That which is spoken from the *Spirit* of *Truth* In any, is of as great Authority as the *Scriptures* and *Chapters* are, and greater.

Observe; Here they have unjustly quoted *G. W. &c.* leaving out the Annexed Explanatory Words, which are within the same *Period. viz.* "As *Christ*'s Words were of greater Authority, when He *Spoke*, "than the *Pharisees* reading the *Letter*; and they in whom that Spirit "speaks not, are out of the Authority of the Scriptures, and their "Speaking we deny.

Thus far the Answer. *Note* here, that the Comparison is not plac'd upon our *Speakings*, nor yet the *Authority* distinct from the *Spirit* of *Truth*; but upon the *Spirit* of *Truth speaking* in *Man*, in the first place, and *through and by the Ministers thereof*, in the next place. And surely the *Spirit* has not lost his own *Authority* or *Power*, since it first gave out the *Holy Scriptures*.

In the next place, that the *Spirit* of *Truth immediately* Ministring In Man, or by any Spiritual Minister, is of *greater Authority*, *Power*, or *Efficacy*, than the *Chapters* are (simply considered, as without the Spirit.)

rit.) And as to the *Diviſion* of *Chapters* and *Verſes*, can theſe Men ſay, *That was done by Divine Authority?* I ſuppoſe not. Yet we ſincerely ſtill acknowledge the *Holy Scriptures* of the *Old* and *New Teſtament*, to be of *Divine Authority*, as given by *Divine Inſpiration*, and prefer them before, and above all other Writings or Books, and in no wiſe queſtion the Truth of them. " But we muſt needs allow the " *Holy Spirit* (from whence they came) the Preference, and its *Im-* " *mediate Teaching* and *Speaking* in the Soul, as of greater Efficacy, " Power and Authority to that Soul, than the bare Writing, or *Scri-* " *pture without*, or only *reading* thereof, though it contain the ſame " Words immediately taught: And ſo Chriſt and his Apoſtles living " and powerful *Preaching*, in and from the Powerful Motion of the " *Holy Spirit*, as being of greater Efficacy, Power and Authority, than " the *outward Writing* or *Scripture* it ſelf, ſimply or abſtractly conſi- " dered, as diſtinct from that Spirit: Though the *Words Preached*, " and the *Words Written*, may be the ſame. As when Chriſt had " opened the *Scriptures* unto his Diſciples, they ſaid one to another, " *Did not our hearts burn within us, while he talked to us by the way, and* " *while he opened to us the Scriptures?* which concerned his Suffering, and " entering into his Glory, *Luke*, 24. 32. But how many by reading " Chriſt's Words and Expoſition of the Prophets without his Spirit, " do ever cauſe Peoples *Hearts ſo to burn within* them? The Goſpel, " as livingly Preached, *came not in Words only, but alſo in Power, and* " *in the Holy Ghoſt*, 1 Theſ. 1. 5. For the real Authority, Efficacy, " and Service the *Holy Scripture* has upon a Soul, is from the *Holy Spi-* " *rit*, or *Word of Life*, giving the true Belief, and right Underſtand- ing thereof: As Anſwered in my *Treatiſe*, Intituled, *The Chriſtianity of the People called Quakers, Vindicated*, in *Anſwer to Doctor* Ford, p. 13. And in *Chriſt's Lambs Defended*, to the *Reader*, p. 7.

Their Inference in the Margent, *That they* (i. e. the Quakers) *have immediate Revelations, equal with the Prophets and Apoſtles*, Is not truly inferred; for we may have *Immediate Revelation* from the ſame *Spirit*, yet not in the ſame *Degree*. There are manifold *Gifts*, *Openings*, and *Diſcoveries*, given by the Holy Spirit, and yet ſome above, and excelling others: And ſo there are many *Teſtimonies* and Writings, proceeding and given forth from the ſame Spirit, yet ſome far excelling others; as there are many *Varieties* in *God's Creation*. And it ever was, and is far from me, to prefer any of our *Books* or *Writings* (how true ſoever) to the *Holy Scripture*, or Bible.

16th. Charge, p. 8.

G. F. Gr. Myſt. p. 242. tells us, *that the Prieſt ſaith, That the Apoſtles were Eye-witneſſes, and underſtood by immediate Revelation from God, Inſpired with the Gift of the Spirit, more than any Man could hope for ſince, and ſaith, They do not pretend any ſuch Gift, nor depend upon any ſuch Immediate Miraculous Revelation from Heaven.*

To which *G. F.* Anſwers; " Then all may ſee now in this, what " ye have receiv'd that hath been from Man, which is not from Hea- " ven Immediate, nor the Gifts of the Spirit, nor receiv'd the Goſ- " pel by the ſame Means the Apoſtles did, who are not the Eye-wit- " neſſes, as the Apoſtles were. Neither have ye attained to the ſame " Knowledge and Underſtanding, as the Apoſtles did, nor receiv'd it " from Heaven.

Now, let all People queſtion, Whether it is the ſame Goſpel, which is not receiv'd from Heaven, nor immediately, nor by Revelation, for the Goſpel is Immediate, which is the Power of God, Rom. 1. *They* (i. e. Quakers) *are in the ſame Power, Underſtanding, Knowledge, and Immediate Revelation from Heaven, that the Apoſtles were in.*

Obſ. The laſt Part is Partially quoted to abuſe us (*i. e. Quakers*) is added, and the Senſe perverted, by leaving out the laſt Words of the Sentence, as after the Words, [" they are in the ſame Power, Under- " ſtanding, Knowledge, and Immediate Revelation from Heaven, that " the Apoſtles were in] —— *That Underſtand the Goſpel,* left out: As alſo, " And they that be in another, cannot underſtand the Goſ- pel.

Now, for theſe Men to charge us with *Blaſphemy*, for Confeſſing to Immediate Revelation and Inſpiration from God, by the Gift of the Spirit, and thence receiving the Goſpel, and a Spiritual Underſtanding and Knowledge thereof, by Revelation from Heaven: Herein have they oppoſed the True Knowledge of God, and Jeſus Chriſt, and conſequently charged his own, and his Apoſtles Doctrine and Teſtimony as Blaſphemous, *For neither knoweth any Man the Father but the Son, and he to whom the Son will reveal Him,* Mat. 11. 27. *And the things of God knows no Man, but by the Spirit of God, as they are reveal'd unto us by the Spirit,* 1 Cor. 2. 9. They who oppoſe this Evangelical Doctrine, ſhew themſelves both Ignorant of God, of Chriſt, and of the things of God, and of his Teachings, which he has promiſed his Children, *They ſhall all be taught of God,* John 6. 45. Iſa. 54. 13. Jer. 31. 33. Where, on *Iſa.* 54. 13. It is noted in the Margent in the old Bible (of Queen *Elizabeth*) " *By the hearing of his Word, and* **in-** " **ward** *moving of his Spirit.* And on *Jer.* 31. 33. it is alſo noted,

" *viz.*

" *viz.* Under the Kingdom of Chriſt, there ſhall be none blinded with " Ignorance, but I will give them Faith and Knowledge of God for " Remiſſion of their Sins, and daily increaſe the ſame; ſo that it ſhall " not ſeem to come ſo much by the Preaching of my Miniſters, as by " the *Inſtruction* of my *Holy Spirit.*

17th Charge, p. 8, 9.

G. F. further tells us, p. 213. *That the Prieſt ſays, Thou doſt not ſpeak in that degree of the Holy Ghoſt, as the Prophets and Apoſtles did, that ſpoke forth Scriptures. To which he Anſwers, Then thou muſt take heed of Exalting thy ſelf above thy Meaſures, for thou canſt not know Scripture, but by the ſame degree of the Spirit, the Prophets and Apoſtles had.*

Obſ. 1. The Caution againſt Self-Exaltation was Seaſonable.

2. The Scripture (*i. e.* the whole Scripture) cannot be truly known, but by a high degree of the Spirit, if not the ſame degree the Prophets and Apoſtles had, who gave it forth. But if any true Knowledge of Scripture be receiv'd, it muſt be by a Degree of the ſame Spirit, as I ſuppoſe, the Words before cited, ſhould be ſo Tranſpos'd, and ſo intended.

18th Charge, p. 9.

News coming out of the North, &c. Printed 1655. p. 14. *Your Original is Carnal, Hebrew, Greek, and Latine, and your Word is Carnal, the Letter.*——

Obſ. The *Letter* it ſelf is not made up of Spiritual Matter, or Laſting Materials, but of ſuch as will decay, and turn to Duſt; but the Matter contain'd (that is, the *Holy Doctrine*) will continue, and is permanent. And this is no Vilifying or Contemning of Holy *Scripture* (*i. e.* the Holy Doctrine thereof.) Though this *News out of the North*, is quoted againſt us, yet it is very Partially and unfairly done. For in the ſame Book the Holy *Scripture* is clearly own'd, " *As Spo-* " *ken by the Lord, and his Holy Prophets, Chriſt and his Apoſtles*, p. 5. 8. " *But the Promiſes and Words of the Prophets, Chriſt and his Apoſtles, miſ-* " *applied by the firſt Birth and Serpent*, p. 11, 12, 13, 16. *The* " *Law of God, and the Prophet of the Lord, who ſpake freely from his* " *Mouth*, expreſly ſo owned, page 23, 28. Though they that put the " *Letter* for the *Light*, Preaching their own Words and Imagina- " tions thereupon, are diſowned, page 12. Conſequently, the " Holy Scriptures are own'd, but the *Perverters* and *Perverſions* diſ- " own'd.

19th Charge, p. 9.

Tho. Lawſon, *in his* Brief Diſcovery of a Threefold Eſtate of Anti-Chriſt, *printed*, 1653. *written from the Spirit of the Lord*, p. 9. *calls the Miniſters*, Babylon's *Merchants, Selling Beaſtly Wares for a large Price,— the Letter, which is Duſt and Death.*

Obſ. Their Injuſtice, and Falſe Quotation, in this Paſſage alſo, and and how they vary it from their Agent, *Bugg*'s, who often over, has herein accuſed us with calling the *Scriptures, Beaſtly Ware*, in divers of his Books, and alſo in his late great Sheet, ſtil'd, *Some Reaſons Humbly Offered to the Honourable Houſe of Commons*, p. 1. col. 1, 4. He has this *Groſs Lie* twice over, after divers times detected for it: So that theſe Three *Prieſts* and *F. Bugg*, do not agree in what they witneſs; like the *Falſe Witneſſes* againſt Chriſt: For, in the ſaid *Brief Diſcovery*, quoted, the words are theſe,— "*Babylon*'s Merchants, "Selling Beaſtly Wares for a large Price, all the Week-time, heap-"ing up a *Rabble* of *Notions* into the Brain, *&c.*

So that *Beaſtly Wares* relate to their *Rabble* of *Notions*, of their own heaping up, and not to the *Holy Scripture*, nor to the *Letter* thereof, but to their bruitiſh Imaginations and Divinations of their own Brain; neither was this ſpoken of the *Miniſters* without Exception (as in the Quotation) much leſs of *Chriſt's Miniſters*, or *Miniſtery*, but of the *Falſe Miniſters*, as the Title of that part is, p. 7.

20th Charge, p. 9.

Saul's Errand to Damaſcus, *printed*, 1654. p. 7. *Q. againſt* G. F. *All that ſtudy to raiſe a living thing out of a Dead, to raiſe the Spirit out of the Letter; are Conjurers, and draw Points and Reaſons, and ſo do ſpeak a Divination of their own Brain*, &c.

Obſ. Here they are *partial* in Quotation again, leaving out the preceeding Paſſages, which diſtinguiſhing between the *Letter* and the *Light*, the *Letter* and the *Spirit*, judging them Blind that put the *Letter* for the *Light*, and ſay, *The Letter and the Spirit are inſeparable:* When the Spirit ſays, *The Letter is Death and Killeth*, according to 2 *Cor.* 3. 6, 7. now who will *Study to raiſe a living thing out of a Dead, or to raiſe the Spirit out of the Letter?* Is ſuch ſtudying warrantable? Who dare juſtifie it? And will not the Lord make Diviners Mad? *Iſa.* 44. 25. and does not ſuch ſtudying to raiſe a Living thing out of a Dead, ſomewhat reſemble Conjuration? And did not the Prophet, *Micah*, Propheſie againſt ſuch Prieſts as *Teach* for *Hire*, and ſuch Prophets as *Divine* for *Mony*? See *Mic.* 3. 11.

21th Charge, *Ibid.*

Truth's Defence, by G. F. *and* R. H. *printed* 1653. p. 101. *It is dangerous to read* (viz. *the Scriptures*) *which the Prophets, Chriſt and the Apoſtles ſpoke forth freely.*

Obſ. Again, what abuſe this is in the Quotation, for here they leave out the very Intent of the matter, becauſe it touches themſelves, as Perſons Conſcious: 'Tis not ſaid in thoſe general words, that it is *dangerous to read the Scriptures*, &c. but it is dangerous to read and to make a Trade of that, which the Prophets, Chriſt and the Apoſtles ſpake forth freely, and to give meanings to it contrary than it is. And further it is ſaid, *You wreſt the Scriptures to your own Deſtruction* (Pſal. 56. 5.)

Theſe Men were willing to leave out what concerns their making a *Trade* of the Scriptures, or of that which the Prophets, Chriſt and his Apoſtles, ſpake forth freely: 'Tis not ſaid to be *dangerous* to all Men to *read the Scriptures*, but to them that pervert them, and make a *Trade* of them: So 'tis dangerous for any to read them, for an unlawful end, but not for any to read them for a good end: For, it is expreſly ſaid (in the ſame page quoted) *Bleſſed is he that doth read, and doth underſtand.*

As to what they object in the latter part of their Quotation, I anſwer that it is a great Evil to condemn either the Scriptures to the Fire, or any other Books given forth from the Eternal Spirit of God; the Evil in both is of the ſame kind, tho' the *Matter* of *Fact* may differ in degree. It was a great Evil, and wicked Act, in *Jehoiakim*, King of *Judah*, to burn *Jeremiah*'s *Roll*, or Book writ by *Barack*; Jer. 36. but it would be a greater Act of Wickedneſs, to *burn* all the *Books* of the *Holy Prophets*, or the *whole Bible*. There are *Degrees* of *Robbery*, but all of the ſame kind.

22th *Charge*, p. 10.

Edw. Burroughs p. 47. *of his Works, That is no Command from God to me, what he commands to another; neither did any of the Saints, which we read of in Scripture, act by the Command which was to another, not having the Command to themſelves.*

Here they leave out the next words, *viz.* "I challenge to find an "Example for it, they were obliged every one by their own Com-"mand: One was ſent to Baptiſm, and to preach the Goſpel, ano-"ther was ſent not to Baptiſe, but to Preach the Goſpel; all theſe left out: And then they go on with their Charge, *viz. And thou or any other, who go to Duty (as you call it) by Imitation from the Letter without (which was a Command to others) in your Wills and Time, your Sacri-*

fic

fice is not accepted, but is abomination to the Lord; for you go without the moving of the Spirit in your own Wills and Strength, which God hates, and which his wrath is upon.

Obſ. From what theſe Men have partially left out in their Quotation, he intended *Special Commands*, or Commiſſions, as to *Baptiſe*, to *Preach* or *to pray*, &c. which they that perform in their own Wills and Time, and go to Prayer, or other Acts of Worſhip or Devotion towards God, without the Moving and Aſſiſtance of his Spirit, 'tis but Will-worſhip, and they are not accepted therein, but rejected of the Lord; as *Iſrael* in their obſerving their Sacrifices, Oblations, Incenſe, New Moons, Sabbaths, and calling of Aſſemblies, and making many Prayers, were rejected of the Lord and teſtified againſt by his Prophet, tho' they imitated the Letter of the Law in theſe things, *Iſa.* 1. 11, 12, 13, 14, 15.

But there are Univerſal and Moral Commands of Juſtice and Honeſty, and Prohibitions of the Contrary, which are univerſally binding to Mankind; but chiefly from Inward Light and Conviction. And God has not left man without Light and Grace to oblige him therein, it being Conviction, that can Effectually only oblige to obedience.

W. P. (who is alſo quoted in this Caſe againſt us, out of his *Quakeriſm a New Nickname*, &c. Printed 1673. p. 71, 72.) is further explanatory and diſtinguiſhing in this point, as between *Ordinary* and *Extraordinary* Caſes: and I am perſuaded, theſe Adverſaries cannot anſwer him in Juſtification of their Charge againſt us. And therefore very partially quote him on the ſame Subject, after theſe words, [*viz.* "No Command in the Scripture is any further obliging upon "any Man, than as he finds a conviction upon his Conſcience; other-"wiſe Men ſhould be engaged without, if not againſt Conviction; "a thing unreaſonable in a Man.] They leave out theſe following *viz.* ["Therefore the Apoſtle, when he wrote to the Churches, "exhorted them, not to do thoſe things, whereof they were aſhamed, "and to ſhun, what was manifeſted to be evil; and affirms, *That what-*"*ever might be known of God, was manifeſted within, for God had ſhewn* "*it unto them.*] To which I further add, how can Man truly know, that there is an All-ſeeing God, who is Judge of all; and that he is to be loved, feared and worſhipped? And how can he truly believe the Holy Scriptures, and obey the Good Precepts thereof, without Inward Illumination and Conviction by the Holy Spirit, Light and Grace in his Heart?

Charge

Charge 23. p. 10, 11.

A Shield of the Truth, by James Parnel, Printed 1655. p. 11. *He that ſaith, the Letter is the Rule and Guide of the People of God, is without, feeding upon the Huſk, and is ignorant of the true Light.*

Edw. Burr. p. 515. tells us, *That the Scriptures are not the Rule and Guide of Faith and Life unto the Saints, but the Spirit of God, that gave forth the Scriptures.*

Obſ. These two Inſtances are both brought to prove, that we *ſlight* or contemn the *Scriptures*, which is very unjuſtly ſurmiſed. For if they had honeſtly obſerv'd, what both write upon the ſame Subject, they might have ſeen, there is no denial or *ſlighting* of the *Scriptures*. As firſt, *J. P.* on the place quoted, confeſſeth, "that who are guided "by the true Light, cannot walk contrary thereto, (*i. e.* to the *Scri-*"*pture*.) And Secondly, *E. B.* on the place quoted alſo confeſſeth, "that the *Scriptures* are profitables, and were given forth to be read, "and to be fulfilled; and that the *Spirit* of *God*, which is the *Rule* of "the Saints Faith and Life, leads them to walk in the fulfilling of the "*Scriptures*, and according to them. Which therefore cannot Import any Contempt of them, but the contrary. And their Preferring the *Spirit* to the *Letter*, and to the *Scripture*, as the only or chief *Rule* of Faith and Life unto the Saints, as it was before the *Scripture* was written; this can be no undervaluing of the *Scriptures*, ſeeing they teſtifie of Chriſt, the Way, the Truth and the Life; and of the *Spirit* as *that* which guides true Believers into all Truth; and even into a right Underſtanding and profitable Uſe of the holy *Scriptures*, or Doctrine contain'd in them.

To that other Part of their Charge, relating to *Difference*, p. 11. As they make nothing of it againſt us, but only give us a Quotation, whether altogether true or not, is a Queſtion; So I ſee no advantage they can make of it againſt us, ſuppoſe it as it is, That *if any Difference ariſe in the Church, or among them that profeſs themſelves Members thereof, the Church, with the Spirit of the Lord Jeſus Chriſt, hath power to determine the ſame, if any pretend to be of us; and in caſe of Controverſie, will not admit to be tried by the Church of Chriſt Jeſus, nor ſubmit to the Judgment given by the Spirit of Truth*, &c. *ſuch to be rejected.*

And what of all this? Is there either Blaſphemy or Sedition herein? How is this purſuant to the *Prieſts Charge* in their *Title Page?* Doth not our bleſſed Lord ſay concerning the offending Brother, if he ſhould *neglect to hear the Church, let him be unto thee as an Heathen-man, and a Publican*, Mat. 18. 17. But firſt he preſcribes a due Order of Procedure towards ſuch an *Offender*: Firſt privately, then before Witneſſes,

verſ.

verſ. 15, 16. And the Apoſtle ſeverely reprehends *one Brother going to Law with another*, and that before Unbelievers, ſaying, *Do ye not know, that the Saints ſhall judge the World? and if then ye have judgments of things pertaining to this Life, ſet them to judge, who are leaſt eſteemed in the Church*; See more at large, 1 *Cor.* 6. 1, to *v.* 9.

As to the Story againſt *Sam. Jennings* about the proceeding againſt *G. K.* in *Pennſilvania*, I queſtion the Truth of it; however, if theſe Prieſts do eſteem *G. K.* ſuch an Eminent or Good Chriſtian, and not a *Quaker*, why do they not openly receive him into their *Society*, and Arms of their Church, and promote him, as well as privately Conſult with him, and Credit and Accept his Accuſations againſt us? It ſeems they are hard put to it for *Aid* in their Deſigns, that they muſt be beholden to ſuch as *F. Bugg*, and *G. K.* for their Help againſt the People called *Quakers*, who for many Years were own'd by them for God's Choſen and Peculiar People: And *G. K.* will never be able to obliterate all he has written in their behalf, with all his pretended Retractations.

24th Charge, p. 12.

Saul's Errand, p. 14. *The Queſtion was put to* G. F. *Whether Chriſt in the Fleſh be a Figure, or not? and if a Figure, how, and in what? To which he Anſwers: Chriſt is the Subſtance of all Figures, and his Fleſh is a Figure.*

And in *Truth Defending the Quakers*, by *G. W.* &c. p. 20. *It is ſaid expreſly, That Chriſt's coming in the Fleſh is but a Figure.*

Anſ. I deny, that it is *ſo ſaid expreſly* by *G. W. That Chriſt's coming in the Fleſh is but a Figure*; it is an expreſs Falſhood, as it ſeems to Charge me with the Words; for they are in the Prieſt's Queſtion, (Queſt. 35.) *Did R. H. well in Writing, That Chriſt's coming in the Fleſh was* BUT *a Figure?* Theſe were none of my Words, but the Prieſts. In my Anſwer, I have neither the Word [*But*] nor the Aſſertion. So I ask, haſt thou not read, *That he was the expreſs Figure of his Father's Subſtance?* And I underſtood, that by the Word [*Figure*] *R. H.* and *G. F.* meant *Example*, that is, that they look'd on Chriſt, as in the Fleſh, as an *Example*, rendring *Example* or *Figure*, *Synonimous*, and yet confeſs Chriſt to be the *ſubſtance* of all Figures, Types and Shadows; as in *Saul's Errand*, p. 8, and 14. but do not ſay, that Chriſt in the Fleſh is **but** a *Figure*; neither did I ſo ſay or aſſert, as is falſly caſt upon me. But in my *Antitode* againſt the *Snake in the Graſs*, I fully explain this Point according to Scriptures, from p. 155, to 178. part whereof follows, *viz.*

" *Type*

" *Type* or *Figure* ſometimes points at a thing to come, as in *Rom.* 5. 14. " who was the, Τύπος, *Figure* of him that was to come. And ſome- " times *Type* or *Figure* denotes a preſent *Example* or *Pattern*, as in *Phil.* " 3. 17. *Mark them which walk ſo, as ye have us for τύπον, Example.* " And the ſame word is uſed in 2 *Theſ.* 3. 9. and 1 *Tim.* 4. 12. and " *Tit.* 2. 7. and 1 *Cor.* 10. 11. only in different *Caſes* or *Terminations*; " And alſo the word ὑπόδειγμα, an *Example* or *Type* (*John* 13. 15. " *Heb.* 9. 23.) Thus *Example* or *Type* are made *Synonimous* in *T. C*'s " *Lexicon*, and the like in *Crit. Sacr.* but more fully explained. For " there Ὑπόδειγμα, i. e. *Exemplum, Exemplar, triplicem habet in Scriptu-* " *ra ſignificatum.* (1.) *Significat* Typum *ſeu figuram rerum vel præteri-* " *tarum*, Heb. 8. 5. *vel futurarum*, Heb. 9. 23. (2.) *Exemplum Imita-* " *tionis*, John 13. 15. 1 Tim. 4. 12. Tit. 4. 7. (3.) *Exemplum Moni-* " *tionis ſive Cautelæ*, ut 2 Pet. 2. 6. That is to ſay: *Exemplum* or *Ex-* " *emplar* hath a threefold ſignification in Scripture. (1.) It ſignifies " a *Type* or *Figure* of things, either *paſt*, or to *come*. (2.) An *Ex-* " *ample* of *Imitation*. (3.) An *Example* of *Warning* or Caution. Now " ſee, how *Synonimouſly* the Terms, *Type*, *Figure*, *Pattern* and *Exam-* " *ple*, are rendred in Scripture; and of what extent, not only in " relation to the *Types* under the *Law*, but in ſome reſpect to *Chriſt*, " and his Miniſters, tho' he be alſo confeſſed to be the *Antitype*, " Subſtance and End of all Legal Shadows, Types and Figures. But " I have not called *Chriſt* himſelf a *Type* of our *Light* within, nor ju- " ſtified the ſame. Thus far *Antidote*, p. 176, 177.

25th Charge.

G. F. Great Myſtery, p. 206. *The Apoſtles preached Chriſt that was crucified within, and not another, him that was raiſed up from the Dead, was riſen, that Lord Jeſus Chriſt within.*

Obſ. Not to inſiſt on their following broken and lame Quotations, with their nonſenſical *Daſhes*; here they ſillily carp at the manner of theſe Expreſſions, they wanting due points, as, " *The Apoſtles preach-* " *ed Chriſt* (that's crucified) *within*, and not another; there wanted " this *Parentheſis*. " For 'tis plainly expreſt before, *viz. If Chriſt, that* " *is, crucified, be not within, and Chriſt, that's Riſen, be not within, I ſay,* " *that you are all Reprobates* (Great Myſtery, *Ibid.*) And he that hath " not this Chriſt (that was riſen and crucified) within, is a Repro- " bate (*Ibid.*) here wanted the *Parentheſis* again, tho' explained in " the foregoing words, *viz.* If Chriſt that was crucified, be not with- " in, *&c.*

'Tis certain there is but one Lord Jeſus Chriſt, 1 *Cor.* 8. who came both in the Fleſh and in the Spirit.

What they Charge, *News coming up*, &c. p. 14. *Your Baptiſm is Carnal*, here they leave out [*Sprinkling Infants, which God never commanded*] *and their Sacrament (as they call it) is carnal*, and here again they leave out [*and there is not a word in the Scripture that ſpeaks of a Sacrament*] *and their Communion is Carnal, a little Bread and Wine.*

whereupon I propoſe to theſe our ſevere Judges, that if theſe *Expreſſions* be offenſive to them, and they deem them Erroneous, we muſt take them to be of a contrary Opinion, namely, that their *Baptiſm*, to wit, *Sprinkling Infants*, is not Carnal, but *Spiritual*, and commanded of God, and that their *Sacrament*, *Communion*, *Bread* and *Wine*, is not Carnal but *Spiritual*: But how can that be without *Tranſubſtantiation*, pray? (A Doctrine wholly diſown'd by us) which if they prove all this by Scripture, and the word *Sacrament* alſo, then all that hold they are Carnal, and not Spiritual, ought to retract and confeſs their Error: I'll not exclude my ſelf on theſe Terms.

But I wiſh theſe Men would not be too hot and fierce about *words*, I would not have them take the word *Carnal*, as a word of *Contempt* againſt any thing that God ever commanded; for they may read of *Carnal Ordinances*, ſpoken of things which God once commanded, *Heb.* 9. 9. which ſtood only in *Meats* and *Drinks*, and [διαφόροις βαπτισμοῖς, *variis Baptiſmatibus*] *divers Baptiſms*, and **Carnal Ordinances** *impos'd on them, until the time of Reformation.*

Again, *W. Smith's Primer* is charged, that *Baptiſm, Bread and Wine, aroſe from the Pope's Invention*, &c.

I having found *W. S.* in like manner wronged in this heretofore, by ſome called *Anabaptiſts*, upon ſearch I gave them this Anſwer from his own Explication, *viz.* "That it was not *Bread* and *Wine* in the "*Lord's Supper*, nor *Baptiſm* without diſtinction, that he rendred the "*Pope's Invention*, but ſprinkling Water in a Child's Face, ſigning it "with the *Sign* of the *Croſs* on it's Fore-head, God-fathers and God-"mothers to undertake for it; *Bread* and *Wine* ſo uſed and received "(*i. e.* by a ſort of Prieſts and People) as the Body and Blood of "Chriſt, which they tell them, is broken and ſhed for them (which "implies *Tranſubſtantiation*) and did not theſe, thus conſidered, riſe "from the *Pope's Invention*, trow ye? See the *Contemned Quaker*, *and his Chriſtian Religion defended*, p. 23, 24.

To their Charge againſt *W. Penn's Reaſon againſt Railing*, printed 1673. p. 108, 109. his ſaying, *I affirm by that one Scripture* (Heb. 9. 10.) *that Circumciſion is as much in force as Water-Baptiſm, and the Paſchal Lamb, as Bread and Wine, they were both Shadows, and both Elementary*

tary and Periſhable [And here they leave out divers explanatory Lines.]

Whereupon I ask theſe Men,

Firſt, if the *Paſchal Lamb* (which was a principal part of the *Lord's Supper*, Luke 22.) be in force among Chriſtians?

Second, If *Water Baptiſm*, *Bread and Wine*, be not Shadows, and Elementary, and Periſhable? If it be an Offence to ſay, *they are*, then I would ask theſe Men, if they believe their *Bread* and *Wine* are not Periſhable, Elementary, and of a decaying Nature? If not, how will they clear themſelves of the *Popiſh* Doctrine of *Tranſubſtantiation!* But I would charitably think better of them, than their Charges in theſe matters Import.

Thoſe charged with *Cain's Sacrifice in their Ordinances, Churches and Teachings* (for which *News coming up*, is again quoted againſt us, p. 4. 14.) were ſuch as were in the Firſt Birth, and Envious Perſecutors, and Wicked Perſons, as were juſtly reprehended in thoſe days, when that was writ, in 1654. even as the Prophet *Iſaiah* teſtified againſt *Iſrael*, *Iſa.* 1. becauſe of their Iniquities, tho' they obſerv'd Outward Ordinances.

What they quote about one *Quaker* writing to another, in a bemoaning Letter, called, *The Spirit of the Hat*, printed 1673. p. 12. complaining of *G. Fox*, *not allowing any Liberty*, &c.

That's not true, nor the compariſon juſt, between *G. F.* and the *Papiſts*, for he was always againſt Perſecution and Coertion by *Penal Laws*, for matters purely relating to Conſcience, or Worſhip toward God, and for all to have their Liberty to Worſhip him, as inwardly perſuaded, which *Popery* will not allow: And for *G. F's* ſaying, *No Liberty out of the Power*, and aſſerting *Goſpel-Liberty*, this we knew related to the *Church* of *Chriſt*, there being no true *Liberty*, but in the Power and Spirit of the Lord; and the Church deſires no other than what's agreable to Truth.

And *W. P's Brief Examination, and State of Liberty Spiritual*, Printed 1681. (which is alſo quoted againſt us) Imports no other than a *Liberty* in *Truth*, and for Unity, Society, and good Order therein, and againſt the Spirit of Strife, Diviſion, and Self-Separation, which would cloak it ſelf under Pretence of claiming *Liberty* of *Conſcience*; and being left to the Grace and Spirit of God within, when its Deſign is to be at *Liberty*, both to break good Order and Unity, and to lead into Looſneſs, fleſhly and corrupt Liberty. It follows not, that we allow no *Liberty* to any, who differ from us (as is falſly noted in their Margent againſt us) for the *Liberty* God allows to all Mankind in the

Creation, we would debar none of; though we cannot receive them into Society with us, who walk not after the Spirit, but after the Flesh.

Of GOVERNMENT.

26th Charge, p. 15.

In the *Margent* it's noted, *They declare themselves against Kingly Government*; for which they quote *Edw. Burrough*'s Works, p. 244. *The Lord is risen to overturn, to overturn Kings and Princes, Governments and Laws—— And He will change Times, and Laws, and Governments*, &c.

Now observe, That these Prophetical Passages (with many other of the like Import) were writ in the Year 1657. and have they not been in a great Measure fulfilled, by the various Overturnings and Revolutions, which since have come to pass? Can any deny a Matter so apparent? But does this argue that we are against a Kingly Government, when God will have it? No sure. As there was Submission to Him in Prophecying such Truths, so there hath been, and is on our parts, in what He brings to pass, concerning Revolutions and Governments; and it must be known and acknowledged, *That the Most High rules in the Kingdoms of Men, and giveth them to whomsoever he pleaseth*, Dan. 4. 17, 25. 'Tis also observable, that these our Accusers, who render us *Seditious*, have very Partially left out the Reason of the afore recited Prophecies; as "O what cruel Injustice and "Tyranny in Civil Governments! O what abominable Superstitions "and Idolatries have been in supposed Church-Governments! It's a "Vexation to the Spirit of the Lord to consider it; and the Righte-"ous Soul hath long cried and mourned under it: And because of "this is the Lord of Heaven and Earth now risen to overturn, over-"turn, *&c.*

And after the Words quoted, these are left out, *viz.* "And he "will confound and break down all Tyranny and Oppression under "which the Poor have groaned, *&c.*

Now observe, how Universal and Impartial these Prophecies were, being directed in general, under the Title of a *Standard lifted up, and an Ensign held forth unto all Nations.*

Now suppose any one should be stirr'd up to Prophecy against any King or Prince, in any Nation, where great Persecution and Oppression is upheld or maintain'd, whether in *France*, or in any other Nation, or Popish Countries, were it a good Inference to say, *It were a De-*

Declaration againſt Kingly Government in general? No ſure: And what Prophecies are for *Chriſt's Kingdom, or the Government of the Lamb?* This we muſt own, and that He ſhall Rule the Nations, and He ſhall Rule in the *midſt of his Enemies*, and that the Kingdoms of this World ſhall become the Kingdoms of God, and of His Chriſt. Theſe, and ſuch like, the Holy Scriptures do expreſly warrant and teſtifie.

And to *G. F's* ſaying, *That the Quakers are in the Power of God, and in the Authority of the Lamb, above all Houſes, and into Houſes creep not, but are upon the Throne.* Gr. Myſt. p. 31. He meant *Spiritually*, no doubt, and not *Literally*, for they are not upon an outward Throne. They that ſuffer with Chriſt, ſhall Reign with Him, as Kings and Prieſts upon Earth, though their Kingdom be not of this World. And it is teſtified, That HE (*God*) *with-draweth not his Eyes from the Righteous, but with Kings are they on the Throne; yea, He doth eſtabliſh them for ever, and they are exalted*, Job 36. 7.

Again, theſe Adverſaries charge *G. W.* and *G. F. Junior*, out of *Truth Defending the Quakers*, Printed 1659. p. 9, 10. with Anſwering, *That the Magiſtrate, that is ſent of God, he receives the Law from the Mouth of God; and he is the Prophet whom Moſes ſpoke of*, Deut. 18. 18.

We are very wrongfully quoted in this place, for our Words are, *The Magiſtrate that is ſent of God, and is his Miniſter, he receives the Law at the Mouth of God, and hears the Prophet, whom Moſes ſaid, the People ſhould hear in all things*, Deut. 18. 18. Acts 3. 22. And what *Sedition* are in theſe Words, *Pray*, or *Blaſphemy* either? ſeeing *He that Rules over Men, muſt be juſt, ruling in the fear of God*, 2 Sam. 23. 3. And Divine *Wiſdom* (which is confeſt to be the Eternal Son of God) ſaith, *By me Kings reign, and Princes decree Juſtice*, Prov. 8. Muſt they not then receive *Wiſdom* and *Counſel* from Him, who is the Wiſdom and Power of God? And if his People muſt hear him in ALL things, how ſhall Matters of Juſt Government be excepted?

As to what theſe Men quote againſt us, in their ſixteenth Page, to prove us, the aforeſaid People, *Anti-Monarchical*, they are very broken in their Quotations, with their many ſenſeleſs Daſhes: like the *Snake in the Graſs*, Second Edition, p. 220. but varying in the Citation of the ſame Paſſage. Theſe Men have the Words, [*Are not all theſe Elders that will dote ſo much of an Earthly King.*] But the *Snake* has it [*Are not all theſe Chriſtians that will dote ſo much*, &c. And both leaving out what may more plainly import the Intent of the Author.

And

And yet by what's ſo abruptly quoted, his meaning may be underſtood. As ſome then *doting ſo much on an Earthly King to rule over them*, as Chriſtians he meant no other, but ſuch *Earthly Kings*, as were perſecuting *Kings*, as he mentions *Herod*, the *King, who was mad at the Child Jeſus*; ſuch *Earthly Kings* as would rule over Men's Conſciences; ſuch as the *Gentiles* ſet up, and ſuch corrupt and wicked Kings as the Holy Prophets propheſied againſt, as *David*, *Iſaiah*, *Ezekiel*, and others did; ſee *Pſal.* 2. 2. *Pſal.* 107. 40. *Job.* 12. 21. *Iſa.* 63. 3, 6. *Jer.* 44. 9. It's ſaid in Iſaiah 24. 21. *And it ſhall come to paſs in that day, that the Lord ſhall puniſh the Hoſt of the high Ones, and the Kings of the Earth upon the Earth*, ſee alſo verſ. 22. and Iſai. 30. 33. *Tophet is ordained of old, yea for the King it is prepared*, &c. Yet theſe Prophets were for Good Kings and Righteous Government; and ſuch Kings were foretold of, who ſhould be *nurſing-Fathers, and Queens nurſing-Mothers*, Iſai. 49. 23. therefore theſe were not *Anti-monarchical* without exception. And I am perſuaded *G. F.* never intended to reflect upon any good *Kings*, or ſuch as were againſt Perſecution and Oppreſſion, but againſt ſuch as he compares to *Herod*, who was *mad at the Child Jeſus*. And we have known him ſpeak well, and give good commendation of our preſent King, with reſpect to his Moderation and Tenderneſs, and the Liberty of Conſcience in Religious Worſhip owned and granted by him.

When Chriſt told his Diſciples, *The Princes of the Gentiles exerciſe Lordſhip over them, but it ſhall not be ſo among you*, Matt. 20. 25, 26. was he therefore an Enemy to *Ceſar*, as he was accuſed? No ſure, he did not thereby preach *Sedition* againſt *Ceſar*, or the Kings of the *Gentiles*, nor diſſuade the Chriſtians from their due ſubjection unto them.

We may further obſerve, that thoſe Kings of the Earth, and thoſe Great and Mighty Men, and Chief Captains, *&c.* who have incurred the wrath of God, and of the Lamb, ſo as to hide themſelves in Dens and in the Rocks of the Mountains, and to call to the Mountains and Rocks to fall on them, and hide them from the face of *him* that ſitteth on the Throne, and from the wrath of the Lamb. *Rev.* 6. 15. Theſe, no doubt, were wicked Kings, who were concern'd in this Propheſie. But there's another Propheſie which beſpeaks a Great Reformation among the Nations: And the Kings of the Earth, when the Nations of them that are ſaved, ſhall walk in the Light of the Holy City of God, and the Kings of the Earth bring their Glory and Honour into it, *Rev.* 21. 24, 26. Therefore all Kings are not condemnable, as the wicked are.

We

We have been accuſed to be *one while againſt*, another while *for Kingly Government*, particularly in a Scandalous Libel, ſtiled, *A Letter to the Quakers*, and alſo in the *Snake in the Graſs*; to which the following Anſwer was given, which may now ſerve for a General Anſwer to theſe Adverſaries, *viz.*

" The firſt part of the *Charge* is *falſe*, as 'tis charged on us. For " tho' it's true, that ſome were rather in their judgments for a *Com-* " *mon-wealth* duly qualified for the *Eaſe* and *Liberty* of the *People*, than " ſuch a *Monarchy*, that might (as they ſuppoſed) be *oppreſſive* and " *perſecuting* for Conſcience; yet not againſt ſuch a *Monarchy*, as is " juſtly qualified for the *Good* of the *People*, under which they might " enjoy their *Liberties* and *Properties*, as Men and Chriſtians; ſuch " *Monarchy* and *Common-wealth* being not inconſiſtent, as to the good " Ends of Government, i. e. *Salus Populi* in true *Liberty* and *Property:* " (And it's evident, the Common-wealth (or Weal of *England*) is con- " ſiſtent with, and allowed by *Monarchy*.) But many honeſt Men were " in their judgments rather for ſuch a *Common-wealth-Government*, " than an *Oppreſſive*, *Perſecuting Monarchy*. And what then? Did " they ſin againſt *God* therein? No: Did they offend againſt *Man*, " or any *Humane Laws* thereby? They are pardoned by divers *Acts* " of *Indemnity*, which thoſe *Libellizing Informers* manifeſtly violate, " by upbraiding them *now* in ſuch *Matters* of *State* and *Government:* " Pray, let this be obſerved. And to obviate further *Objections* of " *Prejudice* in this Caſe; ſet Caſe, ſome of our Friends in *former days* " expreſſed their Reſpect to a *Republick*, rather than a *Monarchy then*, " when they feared, it would prove more *burthenſome*; and yet, as " *Chriſtians*, quietly ſubmit to, and acknowledged *Monarchy* to be ſet " up by the *Power* or *Providence* of God, when the time came, " were they *Hypocritical Temporizers* therein? No ſuch matter: They " might be conſciencious in *both*. As *Samuel* the Prophet was in the " Caſe of *Saul*, when he was diſpleaſed at the *Peoples* deſiring a *King*, " and foretold the manner of one, 1 *Sam.* 8. And yet when God " gave them one, he own'd him as the Lord's Annointed, and choſen, " 1 *Sam.* 10. This is apt to our Purpoſe, ſo far as it is Applicable. " Who dare ſay, the Prophet was a *Hypocrite*, or a *Temporizer* in ei- " ther? Our Conſtancy and Confidence we place not in *Perſons*, but " the *Truth*, and the thing that is juſt, as to *Governments*; Perſons " are mututable, but *Truth* is not: *Good Kings* and *Governments* we " never oppoſed. And tho' we like not bad ones, we have always " been true and conſtant to the Doctrine of **Non-Reſiſtance** and " **Paſſive Obedience**: And our Patient and Deep Sufferings by *Im-*

" *priſonments*

" *priſonments* and *Spoil*, &c. under the various Revolutions of *Govern-*
" *ment*, till of late have ſufficiently cleared us from the Infamous
" Charge of *Hypocritical Temporizers*, &c. moſt unjuſtly and malici-
" ouſly caſt upon us. Thus far the ſaid Anſwer.

'Tis farther obſervable, that theſe Men's notifying the *Quakers* in their Margents, as againſt *Kingly Government*, againſt the *Houſe* of *Lords*, againſt the *Houſe* of *Commons*, againſt *Judges*, *Juſtices* and *Conſtables*, againſt *Lawyers* and againſt *Lords* of *Mannors* (as in their p. 15, to p. 20.) They ſhould rather have added, and againſt *Covetous Perſecuting Prieſts*; but this they have omitted in their Margent, as they have left out many other things in their *Citations*, which touch themſelves to the quick.

And if the whole Tenure and Intent of thoſe Writings, lamely and partially quoted by them, were ſeriouſly read and duly conſidered, it would appear, that it was the *Corruption* of thoſe *Places* and *Offices* that was ſtruck at, rather than the *Places* themſelves, conſidered in their firſt Inſtitution. Who can ſay, that there was never *Monarchy*, nor *Houſe* of *Peers*, nor *Houſe* of *Commons*, nor *Judges*, *Juſtices* or *Lawyers Corrupted?* Whoſe *Corruptions* formerly occaſioned a Zeal to ariſe in ſome to reprehend and teſtifie againſt them.

What they quoted againſt *G. F.* in p. 17. *To the Parliament of the Common-wealth of* England for ſelling *Abby-Lands* and *Glebe-Lands given to the Prieſts, that they might be given to the Poor*, &c. *and above* 7000. *Quakers declaring againſt the Miniſtry, that take Tythes*; I ſuppoſe this moſt touches and offends ſome *Prieſts* concerned; 'tis terrifying to them to think ſuch a conſiderable People ſhould be ſo averſe to their *Self-Intereſt*, their making ſuch *Trade* and *Gain* of *Preaching*. This, (I warrant you) comes more near them, than Adviſing to ſell *White-Hall*, &c. for *Alms-Houſes*, for all *the Blind and Lame to be there*, &c. (as they quote the words) which was in the *Common-Wealth's* days. It ſeems *G. F.* was more for the Charitable Uſe of ſuch *Places* in thoſe days, than for the Proud and Voluptuous to exalt themſelves, and make their Neſts in them.

As to what they quote againſt *G. Fox*, Jun. out of his Works, Reprinted 1665. (p. 87, 88.) I need not inſiſt upon it, it being occaſionally firſt writ in the time of the *Common Wealth's Government*, and related to *Parliaments*, then choſen by the Voices of the People, that is, ſuch People, as did not truly deſire the good of *God's People* (as he ſaith) and ſuch as were *Covetous, oppreſſing Men, who oppreſſed the Poor* (where *vox Populi*, was not *vox Dei*) he writes againſt their having the *only Power* to chuſe *Law-makers*; and alſo againſt the great *Corruptions*

tions

tions and unwarrantable means uſed for the *Choice* of *Repreſentatives* in thoſe days; and which in theſe days often wants Reforming in divers places, as the *Votes* of *Parliament* have frequently ſhewn. Certainly *G. F.* Jun. had an honeſt intent in what he writ on this ſubject; which impartially read altogether, looks a great deal better, and far more Innocent, than theſe Carpers and Pickers make of it, by their picking out here and there Pieces and Patches, and leaving out what is moſt plain and explanatory of the intent of the whole, and that juſtly touches and affects themſelves: As where (under the ſame Head) *G. F.* ſaith,

" It hath been the *Complaint* of the *Sobereſt* and *Honeſteſt Men* in " ſeveral Counties, when they ſhould have choſen *Parliament-Men*, " that they could not *Chuſe* ſuch a Man, as, *they judged*, would act " *ſingly* for the *good* of the *People* of *God*, and the *Country*; becauſe " they were *over-voted* by the *Wild*, *Diſaffected*, *People*, who ſome- " times have been ſtirred up by their *Prieſts*, to *vote* for *ſuch a Man*, as " the *Prieſts* knew would *act* for their *Covetous*, *oppreſſing Self-intereſt*. And " in ſome places ſome *Great*, *Proud Men*, who deſired to be in *Autho-* " *rity*, have *Feaſted* the People, and ſent *Gifts* to them with *Flatteries*, " thereby ſtriving to get the People to *vote* for them, promiſing them " to *ſtand for their Liberties*, when it hath been but to ſerve their own " *Self-ends*.

And *G. F.* further ſaith, " Seeing the *great Oppreſſors* of the Land " (viz.) *Preiſts* and *Lawyers*, and the great *Wicked*, *Covetous*, *Perſe-* " *cuting Men*, are ſo much concerned in the chuſing them; ſo that if " *Parliaments* ſo *choſen* ſhould continue, the *People* of the *Lord* are not " like to be *ſet free* from their *Oppreſſion* (tho' *Parliaments* and *Rulers* " have been made to do many good things by a Power which many " of them ſcarce knew.) I dare Appeal to any Judicious obſerving Perſons, whether the like *Corruptions* are not too frequently uſed in this *Nation?*

Now pray obſerve, that I do not in the leaſt deſign to oppoſe the Peoples fair and lawful Elections, according to the true and juſt Intention and Conſtitution of Parliaments.

Again, they Charge *E. Burroughs* in his Works, p. 522. *A running to the Powers of the Earth. What have you Miniſters loſt the Lord to be your Strength, that you muſt flee for help to Men? Muſt they make Laws to eſtabliſh you, and ſet you up? Is not this the Whore that Rode upon the Beaſt*, &c?

Obſ. After the words, *Flee for help to Men*, they leave out, *to defend you from the Spirit of God in his People:* And alſo divers following

Paſſages, which touch their own Spirits, *viz.* "Is he (*i. e.* the Prieſt) "crying to you to Perſecute the Innocent? *&c.* And would he have "ſome *Fire* and *Faggot* again in *Smithfield*, and ſome Perſecution and "Baniſhment acted upon the *People* of *God?* Thus *E. B.* which was in the Year 1659.

Again, theſe Men proceed in their Charge againſt *E. B.* p. 524. *viz.* (To the *then Parliament*) *you do but cauſe People to Drink of the Whore's Cup, and you are but them* (i. e. the *Beaſt*) *which carry the Whore, to wit, the Falſe Church: And this is plain dealing to tell you the Truth*, p. 18.

Pray obſerve again here, they have left out both the fore-going and following Paſſages, which ſhew the *Reaſon* of theſe Expreſſions, where he ſaith, "If theſe Prieſts have not yet planted *Vineyards*, that "will yield them *Fruit*, and if their *Flock* will not yield them *Milk* "freely, why ſhould you unjuſtly impoſe upon Peoples Conſciences, "and compel *Tythes* and *Mony* from them for the *Maintenance* of theſe "Men? Ye ought not to do it: For while ye Compel and Force Peo- "ple by Violence, contrary to good Conſciences, to maintain and up- "hold this *Miniſtry*, and *Church*, and *Worſhip* (then follows) *you do* "*but cauſe People to Drink the Whore's Cup*, &c.

And after the words [*Plain Dealing to tell you the Truth*] there follows in *E. B's* (*Ibid.*) *viz.* "whether ye will reject it, or receive "it. Wherefore caſt them off, and let them not lurk under your "Wings, for one day they will *Rebel* againſt you, and another day "*Flatter* with you; and for a ſeaſon they will ſhew forth much Love "and Kindneſs in *Hypocriſie*, even while they are hatching *Miſchief* "againſt you, *&c.* And they will cry out *Hereſie* and *Error* of others, "that themſelves may ſeem *Clear*, while as the ſame lodgeth in their "own Hearts. Thus *E. B.* in 1659.

By all which 'tis evident he ſtruck at *Perſecution*, and *Perſecutors*, and *Hypocrites*, and thoſe who then upheld the Prieſts in thoſe days (by *Perſecution* and *forced Maintenance*) it was thoſe who turn'd out the Epiſcopal Prieſts; and what need any of theſe now *Prieſts* be offended thereat, if they were Clear?

'Tis ſtrange theſe Men ſhould now quote *Propheſies*, as matters againſt us, the ſaid People, which have been manifeſtly fulfilled, and openly brought to paſs in a great meaſure, in the Eyes of this, and other Nations.

As again they quote *News coming out of the* North, which was Printed in the Year, 1655. p. 18. The paſſage which they quote, is under that *Head*, which is directed *To the Heads of this Nation, and all the*

Do-

Dominions of the Earth, and to all who are under the Dominion of the Earthly Powers, Nations and Kingdoms, every where in all the World. To all you Kings, Princes, Dukes, Rulers, Judges, Juſtices, &c.

Now obſerve the general extent of this Direction, and what theſe Men partially quote, and pick out, and patch together, to render us Seditious and Obnoxious. The Words quoted againſt us are theſe, *viz.* " Dreadful is the Lord, and Powerful, who is coming in his *Power*, " to execute true Judgment upon all you *Judges*, and to change all " your *Laws*, ye *Kings*; and all you Rulers muſt down and ceaſe.—— " And all you *Underling-Officers*, which have been as the Arms of " this great Tree, which the Fowls have lodged under—— all your " Branches muſt be cut down; for you have been all the Fruitleſs " Branches grown on the Fruitleſs Tree. Page 20. Sing all ye Saints, " and Rejoice, clap your Hands, and be glad, for the Lord Jehovah " will Reign, and the Government ſhall be taken from you, pretended *Rulers*, *Judges* and *Juſtices*, *Lawyers* and *Conſtables*; all this Tree " muſt be cut down, and Jeſus Chriſt (*in us* added) will rule alone, with more words quoted backward and forward, p. 19.

Now obſerve, theſe (though many illuſtrating Paſſages be left out) being writ in the Year 1655. we may appeal to the whole Nation, whether that TREE of the *then Government* in *England*, with the Branches thereof, hath not been *cut down*, and removed, and whether God's over-ruling Power and Providence, was not concerned therein, and in the various *Revolutions* ſince? And the reſt that concerns other *Dominions*, *Earthly Powers*, *Nations*, and *Kingdoms*, with the *Kings* and *Princes* thereof, who dare determine, that ſuch *Propheſies*, as concern them, may not come to paſs, and be further fulfilled? And alſo what theſe Men have left out in their ſaid Quotation, after the Words, " [*To change all your Laws ye Kings*] The Lord alone he will place " the Law in People's Hearts, who is the Everlaſting Law-giver, " and Juſtice the Lord will ſet in People's Hearts. And after the words [Jeſus Chriſt will rule alone] follow theſe, " Glory and Ho- " nour for ever be unto him. Be warned all betimes, and awake, " and repent, and turn to the Lord betimes, that ye may find Mercy " by putting off the evil Deeds and Works of Darkneſs, that you " may be received into the Kingdom of Glory, and lay aſide all Fil- " thineſs, Pride and Covetouſneſs, (and ſpedily repent) Uncleanneſs " and curſed Speaking, Lying, Slandering and Swearing, *&c.*

Which is according to *Pſal.* 2. 10, 11, 12. and alſo 2 *Cor.* 7. 1. *Eph.* 5. 4, 5. and ch. 4. 31. and *James* 1. 21.

They further Charge *Edw. Burroughs*, p. 501. for saying, " We " ſtand Witneſſes againſt *Parliaments*, *Councils*, *Judges*, *Juſtices*, who " make or execute Laws in their *own Will*, over the Conſciences of " Men, or puniſh for Conſcience ſake; and to ſuch we cannot yield " our Obedience. [And here they corruptly add an &c.] printed in 1659.

Obſ. here, Where is the *Offence* in theſe words? Would theſe Men have the Conſciences of Chriſtians ſubject to obey all Laws made in the Wills of Superiors, (and that over Conſcience too?) We though they had allowed this approved Exception, *i. e. Unleſs Laws are made contrary to the Law of God?* They ſhould have been ſo juſt, as to have taken notice of what *E. B.* ſaith in his next following Paragraph, (p. 501.) with reſpect to *Chriſt* and to *Magiſtracy*, *viz.* " That " as we Preach Chriſt Jeſus alone, in the things of God, to be our " *Law-giver*, ſo we do own him to be our *King*; and own *Magiſtracy* " in *Civil Things*, not reſiſting any, but following his Example, who " was made perfect through Suffering, *&c.*

As to what they Charge *G. F. To the Parliament of the Common Wealth of* England, p. 5. reflecting on their *Coif-men* and ſeveral ſorts of *Lawyers* about their Fees, *&c.* If any *Lawyers* now be offended thereat, we leave them to plead their own Cauſe, if they can; and *Lords* of *Manors* to be kind to their Tenants, and Charitable and Generous to the Poor, as all Rich Men eſpecially ought to be: And let none of the *Lawyers* (when warned againſt Covetouſneſs) reflect, as one of the *Lawyers* did againſt Chriſt, *Maſter, thus ſaying, thou Reproacheſt us alſo*, Luke 11. 45. but read Chriſt's anſwer, *verſ.* 46.

It may be obſerved by all ſerious *Readers*, how apt theſe our Adverſaries are to *pervert* and make an ill uſe of matters well intended, and innocently deſigned according to our *Chriſtian Principle*, as,

Upon a *Declaration from the People of God* (called Quakers) *againſt all Plotters and Fighters*, &c. preſented to K. *Charles* II. 1660. they have made this perverſe note againſt us in their Margent (p. 20.) *viz. Which Government that they might not ſupport, they declare againſt the uſe of the Carnal Weapon, in* 1660.

Which is a falſe Conſtruction and Perverſion of the ſaid *Declaration*, for it was not written with any ſuch intent; witneſs our Contributing our Proportions and full Shares towards the ſupport of the *Civil Government*, both in *Taxes* and *Cuſtoms*. So much of the *Declaration*, as they have quoted, follows, *viz.* " All Bloody Principles and Practi-" ces, we, as to our own Particulars, do utterly deny, with all out-

" ward

" ward *Wars*, and *Strife*, and *Fightings*, with outward Weapons for " any end, or under any pretence whatſoever: And this is our Te- " ſtimony to the whole World. And we do certainly know, and " ſo teſtifie to the World, that the Spirit of Chriſt, which leads us " into all Truth, will never move us to Fight and War againſt any " Man with outward Weapons, either for the Kingdom of Chriſt, nor " for the Kingdom of this World, *&c.* ſaid to be ſubſcribed by *G. F. Sam. Fiſher*, and many more.

Now let it be farther obſerved, that notwithſtanding this Innocent and Chriſtian Declaration againſt *our* uſe of the Carnal Weapon; theſe Adverſaries make another Marginal *Note* to the contrary, upon *Sam. Fiſher*'s *Meſſage from the Lord to* O. Cromwel *and the* Parliament *of* England, printed 1656. and in his works, Re-printed 1679. p. 19, 20. after the note *againſt the uſe of the Carnal Weapon*, their other note is [*Although none before ſo much for it as they.*] Their proof is *S. F*'s ſaid *Meſſage*, which they have thereby greatly perverted, to render us *Seditious and Dangerous* to the Government, as their Title imports: Whereas, *S. F.* writ the ſaid Meſſage, in the name of the Lord, agreeable to what God's Holy Prophets have formerly foretold: He ſaith,

" *I will hold my Peace now no longer, ſaith the Lord, as concerning this* " *Evil, which they ſo profanely commit, and do daily againſt my Choſen,* " (i. e. by Perſecution) *but will utterly ſubvert and overturn them*; [This is according to *Ezek.* 21. 25, 26, 27.] " *and bring the Kingdoms* " *and Dominions, and the Greatneſs of the Kingdom under the whole Hea-* " *ven, into the hands of the Holy Ones of the moſt High* [This is according to *Dan.* 7. 18, 27.] " And give unto my Son and his Saints to " reign over all the Earth, and to take all the Rule, and Authority, " and Power, that ſhall ſtand up againſt my *Son* in his *Saints:* [This alſo is according to *Rev.* 20. 4, 5. and to *Dan.* 7. 18, 27. and to *Pſal.* 2. 8, 9. and 45. 5. and 110. 1, 2, 5.] " And I will put my high praiſ- " es into their Mouth, and a two-edged Sword into their hands, and " they ſhall Execute Vengeance upon the Heathen, and Puniſhments " upon the People, and ſhall bind their Kings in Chains, and their " *Nobles in Fetters of Iron*, and Execute upon them the Judgment that " is written, *&c.*

Thus far *S. F*'s Meſſage recited, agreeable to plain Scripture, *Pſal.* 149. 5, 6, 7, 8, 9. pleaſe to read it at large,

Surely, theſe Perſons, who ſtumble at ſuch *Meſſages*, and would make us *Criminal* for ſuch *Propheſies*, underſtand not the Voices of the true Prophets: They take things literally, which are Metaphorical and

and Spiritually intended; as that of the *Two-edged Sword*; they put Sword in Capital Letters to make People believe, that *none before* 1660. *were so much for the Use of the Carnal Weapon*, as the People called *Quakers*, according to their said *Note*; as if they supposed it must needs be a *Carnal Sword*, the *Quakers* are minded to make Use of, when they can have an opportunity; tho' their patience and long-suffering, (under various *Persecutions*, and Severities, and Revolutions) have sufficiently proved the contrary. But if the Saints *Two-edged Sword*, mention'd *Psal.* 149. 6. must be taken for an Outward, Material or *Carnal Sword*, why not the *Rod* of *Iron*, wherewith the *Son* of *God* shall *break the Heathen*, (*Psal.* 2. 9.) for an outward material *Rod* of *Iron* or *Steel*? But these Persons might have better considered the point in a Spiritual Sense, that there is another sort of *Rod* or *Sword*, than that Outward, Material one of *Iron* or *Steel*. There is the *Rod* of his *Mouth*, (*i. e.* of Christ's Mouth) Isa. 11. 4. *Out of his Mouth went a sharp Two-edged Sword*, Rev. 1. 16. There is the *Sword* of the *Spirit*, which is the *Word* of *God*, which the Saints took unto them, Eph. 6. 17. *And he hath made my mouth like a sharp Sword*, Isa. 49. 2. *Therefore have I* hewed *them by the Prophets, I have slain them by the words of my Mouth*, Hos. 6. 5. So that there's both the *Rod*, the *Sword*, *hewing* and *slaying*, as well as *binding*, Mystically and Spiritually spoken of by the Holy Prophets, Christ and his Apostles. These things are hinted for better information, and moderating these our *Adversaries*; and that their *Hearers* may not be influenced with their *Anger* against us.

As to what they quote in p. 21. First some broken pieces out of something they call *The Quakers Declaration to* Oliver, and out of *Geor. Rose's* Book, Entitled, *The Righteousness of God*, and something to *Cromwell* in't; these two I have not: But in short may say thus much, that *Oliver*, and his *Officers*, and *Army* had a day and *Power* given them, and were a *Dread* (*for a time*) to their Adversaries, (when the one was for seeking God in Prayer, and the other for Swearing, Cursing and Damning, *&c.*) But they (i. e. *O. C.* &c.) lost their *Power* and *Day*, through their *Abuse* of it: Which was plainly told them, and their *downfal* as plainly foretold them by *G. F. E. B.* and divers others of our Friends. These are *Matters* of *Fact*; I am not concern'd to vindicate them, or their *Form* of *Government*: The Lord has laid them aside, who is no *Respecter of Persons*; *nor doth he accept the Persons of Princes*, Job 34. 19.

As to what they quote out of a Letter, directed *To the Council of Officers of the Army*; and out of a *Declaration wrote by* E. B. *in the Name of the* Quakers, *and subscribed by several of the Principal Leaders*

of

of them, (as these Men say) Printed 1659. —— I shall forbear Commenting upon these forementioned *Instances* in their 21st and 22d pages, they being in Substance fully answered in a Book of mine, Intitled, *Christ's Lambs defended from Satan's Rage*, (Printed 1691. being first writ in the Year 1677.) particularly in p. 19, 20, 21, 22, 23. and in many other places throughout that Book, as in p. 34, 35, 36, 37, &c. where the said *Declaration*, in particular, with the import of the foregoing is fully spoke to, and *Objections*, explained.

To their other *Marginal Note*, (p. 22.) *viz. And may reassume it again, when they shall judge it meet.* The Antecedent of this *Note* I understand to be their foregoing two Margent-notes (p. 20.) which *three Notes* joined together run thus, *viz. which Government, that they (i. e.* the People called *Quakers) might not support, they declare against the Use of the Carnal Weapon in* 1660. *altho' none before, so much for* it *as they, and may reassume it again, when they shall judge it meet.*

This looks like a very *Invidious Design* to raise Suspicion and Jealousie in the Civil Government against us. But we hope and trust in the Grace and Goodness of our God, that we shall both constantly and sincerely approve our selves Innocent and Clear from these Mens prejudicial Insinuations and Jealousies, and to their disappointment.

Of our Assemblies, &c.

Now concerning our several Religious *Christian Meetings*, (as in good Conscience we affirm they all are.) These our Accusers appear most invidious against them, as if influenced by some treacherous *Judases*, or envious Apostates. They begin to quote Mr. *Bugg*, and Mr. *Kieth* (as they stile them) their Authority against us. And what says their Mr. *Bugg?* They tell us, Mr. *Bugg's Pilgrims Progress*, Chapters 7, 8, 9, 10, 11. *give an account of their several Meetings, and of their Fund, Exchequer, or Common-Bank.* And what says there Mr. *Kieth* to it (seeing he is join'd with *F. Bugg* for a witness against us?) Mr. *Keith*, (say they) *who has been a* Quaker *above thirty Years*, (more shame for him now to vilifie them) *in his* Second Narrative, p. 5. says, *I am not able to Print Books, as they* (Quakers) *can, they are many, and have a Common-Stock; I am but one.*

To which we Answer, we deny their Terms of **Fund**, *Exchequer* or *Common-Bank*; we know no *Common-Stock* we have, that can properly be called a **Fund**, or an *Exchequer*, for improvement of a *Stock*, or advancing, and increasing Mony upon, as a *Fund*, Foundation, or setled Bottom, &c. What *Fund* for Improvement can a Collection for poor be, that is soon distributed

ſtributed and ſpent? Tho' we have free and voluntary *Collections* in our Monthly and Quarterly Meetings for the Charitable Supply and Relief of the *Poor* and *Indigent* among us, that they may not be Chargeable or Burdenſome to our Neighbours of other *Perſuaſions*, nor to the *Pariſhes* wherein they dwell. Thus we relieve our own *Poor*, and alſo pay our ſhare (or Proportions ſeverally) to other *Poor* of the reſpective **Pariſhes** and *Places* where our Friends inhabit. And now as we are a People, we muſt needs have divers Charges upon us, as *Our* Poors *Rents*, and charge of *Meeting-Houſes*, *Rents* and *Reparations* in many Places. As alſo for the neceſſary Supply and Relief of our Friends, when impoveriſhed or diſabled under, or by extream Suffering and Diſtreſs in this, or other Countries, as in *Ireland* when they had greatly ſuffered by reaſon of the late War; and of late in *Scotland*, where in divers parts they have wanted Bread and Subſiſtence, through the late Years great Failing of their *Harveſts*: And alſo for the Relief of our Friends, who have been for many Years Captives in *Algiers*, *Macqueneſs* and *Sally* under ſore and miſerable Hardſhips and Extremities, whereby *many* have loſt their Lives.

Upon theſe and other Occaſions and Neceſſities relating to our ſuffering Friends and Brethren, our Friends in this Nation, who are capable, have been free and willing without any Compulſion to contribute their Chriſtian Aſſiſtance, Charitable and Neceſſary Supplies, and accordingly Diſtributions have been made thereof purſuant to theſe good and neceſſary Ends: So that we have no *Fund* of *Improvement*, nor any *Tax* impoſed by any of our *Meetings*, but the *neceſſary Occaſions* tenderly recommended in the *Love* of *God* in theſe Matters, and accordingly left to every ones *free Liberty*, as God ſhall incline their Hearts to conſider the *Poor* and *Needy*, and *Diſtreſſed*, &c. And if theſe our Accuſers who ſeek to *Jealous* and *Criminate* us in theſe matters, were charitably diſpoſed, as Chriſtians, they would not render us Criminal, Dangerous or Seditious for ſuch Religious Acts of Charity and Chriſtianity. But would better conſider the *Primitive Chriſtians* Practice in ſuch Caſes, than to miſrepreſent our Meetings (wherein ſuch Chriſtian Care is taken) as oppoſite to the Government. This Savours rank of an Uncharitable Perſecuting Spirit, as their long *Marginal-Note* on p. 22, 23. doth, beginning with theſe words —— *They have a Government within the Government, independant from it, and oppoſite to it.*

This is like *Judas* and the *Prieſts*, and the *Falſe Witneſſes* againſt Chriſt to make him an Enemy to *Ceſar*; thus they would make us, the People of God, called *Quakers*, greatly obnoxious, (as if we pro-

promoted *Regnum in Regno*, not only Independent, but Oppoſite to the *Civil Government*, which none of our Meetings are, being all Peaceable and Innocent, both for the Worſhip of Almighty God, and Service of one another, in true *Chriſtian Love*, in order to promote the real *Practice of Piety*, *Chriſtianity*, and true *Religion* among us, as a People, and to prevent the contrary, as much as in us lies, by Warning and due Admonition, againſt all diſorderly, looſe Converſation, Immorality and Profaneneſs, tending to the Scandal of our Holy Profeſſion. And for ſuch good Ends there were *Helps* in *Government*, in the true Church, 1 *Cor.* 12. 28. and all in Subjection to *Chriſt's Government*, who is *Head* and *Law-giver* to His Church, and upon whoſe Shoulders the *Government* is laid. And this is not oppoſite to the *Civil Government* in the Nation, neither hath the *King*, the *Government*, or the *Nation*, ever ſuſtained any Hurt or Prejudice by theſe our *Meetings*, or by the Chriſtian Care or Service thereof; and their being *Monthly*, *Quarterly*, and *Yearly*, is for conveniency of the Times, and due Notice, and in no wiſe to Confront the *Government*, no more than our *Firſt-Days*, and *Weekly Meetings*: for our *Meetings* are Innocently upheld in the *Name of the Lord*, for his Worſhip and Service, and have accordingly been manifeſt theſe many Years, under the various *Revolutions of Government*; and we hope we ſhall in the Name of the Lord Jeſus Chriſt, ſtand for, and innocently Vindicate our Chriſtian and Juſt Liberty therein, againſt this *Perſecuting Spirit*, which unjuſtly ſeeks to Influence *Authority* againſt us, and our Religious Exerciſe in the Practice of our Chriſtian Religion. But bleſſed be the Lord, who by his Power hath better inclin'd the King and Government to Moderation and Gentleneſs towards all their Peaceable and Serviceable People.

As we do not aſſume to our ſelves a Government or Dominion over our People, or their Faith, nor place a Supremacy or Headſhip in Perſons or Aſſemblies, but in Jeſus Chriſt our Head and Governour; ſo we know *no ſuch Supream Aſſembly* among us, *as gives Laws, and makes Orders, for the Government of our People, and ſuppreſſing Books writ againſt us* (as is falſly ſuggeſted) we know no ſuch Supremacy or Dominion exerciſed among us, though we have Chriſtian Aſſemblies, both general and particular, held only in the Name and Power of Chriſt Jeſus.

Neither have we our *Laws* and *Orders* for the *Government* of our People to make by *Aſſemblies*; but to ſee thoſe put in practice, which Chriſt our Head and *Law-giver* hath taught us, and revealed to his Servants, and that agreeable to the Holy *Scriptures* of *Truth*, and no ways

injurious to the outward *Government*. But for the promoting of *Truth* and *Righteousness* in the Earth, and as Fellow-helpers in Christ, provoking one another to *Love* and *Good Works*.

And as for *Passing Censure upon Offenders*, so did the *Primitive Christians*.

And what have they against *Passing Censure upon Offenders*? Why may we not, as a *Christian Society*, Censure *Offenders*, and *Disorderly Walkers*, and such as cause *Divisions* and *Offences*, contrary to the Doctrine of the Gospel? It is evident the Primitive Christian Churches did both Instruct, Exhort, Reprove, Rebuke and Reject.

These our Persecutors over and over twit us with a **Fund** *raised in all Counties by way of Collection*: This their false pretence of a **Fund** is spoke to and detected already. As for *what* is *Collected* (as they say) the Disposal thereof is neither Order'd nor Govern'd by our *Second Days Meeting* (as is very falsly related) nor is the *Mony* so *Collected*, for *Stipends* for our *Teachers*, that is grosly false also: we have no *Mercenary Teachers* for *Stipends* or *Wages*, nor among us *Attendants* upon the *Houses* of *Parliament*, that have Money, either of that which is Collected, or any other, for Attending, as is also *falsly Insinuated*. For those among us, that *Attend* the *Parliament*, do it *Gratis*, and *freely*, as to their own *Labour* and *Time*.

As for the *Maintenance* of the *Poor*, and those that are impoverished, and made *Indigent* or *Necessitous*, either by any Calamity befallen them, or through great *Sufferings* and *Oppressions* for Conscience sake. 'Tis not meet they should starve for want, but be Ministred unto for their necessary *Relief*.

All our Charitable *Contributions* and *Collections* for these good Ends as afore-mentioned, are warrantable, and warranted by the *Primitive Christians* Practice: See *Rom.* 15. 26. *For it hath pleased them of Macedonia and Achaia, to make a certain Contribution for the poor Saints which are at Jerusalem.* See also 1 *Cor.* 16. 1, 2, 3. *Now concerning the Collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the Week, let every one of you lay by him in store, as God hath prospered him, that there be no Gatherings when I come. And when I come, whomsoever you shall approve by your Letters, them will I send to bring your Liberality to Jerusalem.* See also 2 *Cor.* chap. 8. how *Paul* commendeth their *abounding in Contribution* to the *Saints*. And chap. 9. How he stirreth them up to a *Bountifulness* in that case. See also *Psal.* 112. 9. and *Psal.* 41. 1. and *Heb.* 6. 10. for the Saints Incouragement in that *Ministration*.

Now

Now therefore the Invidious Design of these Men in their false Noise of the *Quakers Fund*, and supporting of their *Government* thereby, to render them Obnoxious, Dangerous or Seditious, the Righteous Judge of all (who knows our Innocency) will Judge these, and such unjust Insinuations and Invectives, and to Him we commit our *Innocent Cause*, who hath hitherto helped us, and stood by us, and in Him we Confide, and doubt not He will plead our Cause.

As to *G. Keith*'s Book, called, *The pretended Yearly Meeting of the Quakers, their Nameless Bull of Excommunication*, Printed 1695. out of which these *Priests* take a large Citation, in their 22, 23, 24 Pages. I shall not need to insist upon it, nor upon his Envious Comparison, between the way taken by our said *Yearly Meeting*, and the *Spanish Inquisition*, but refer the *Reader* to *Tho. Ellwood*'s Answer to *G. K.* Intituled, *Truth Defended, and the Friends thereof Cleared from the false Charges, foul Reproaches, and envious Cavils cast upon them, by* G. K. from p. 59. to p. 64, &c.

As to the *Door of our Yearly Meeting being kept by some Person or Persons*, this (we hope) is no Offence in it self, whatever these Persons, or their Tool, *F. B.* would make of it, the *Door* not being *lock'd, barr'd*, or *bolted*, as prohibited. 'Tis meet such Doors should be attended in such a Populous City, to prevent disorderly *Intruders*, and *Busie-bodies*; and I think no *Civil Society*, who have the necessary concerns thereof to Inspect, will be offended at such *Attendance* and *Care* at the *Doors*. For why should *Intruders* or *Busie-bodies* be admitted, to gratifie their meer *Curiosities*, or evil Eye, or to meddle in other Peoples Affairs, which concern them not? The *Care* of our *Poor*, and of the *Lives* and *Conversations* of those among us, lies upon us, and not upon others, who are not of us, or our *Society*.

As to our Testimony against *Tythes*, and forc'd *Maintenance* of a *Ministery*, *&c.* 'tis no new Testimony among us, but what we have believed to be a *Christian Testimony* ever since we were a People, as did divers of the *Martyrs*, and of the best *Reformers*, in their Day and Time; witness *John Wickliff*, *Will. Swinderby*, *Walter Brute*, *Will. Thorp*, the *Bohemians*, with others mentioned in the Book of *Martyrs*, who did bear Testimony against *Tythes*, and *Compelled Maintenance*, and other Corruptions of the *Popish Clergy*: This their Testimony against *Tythes*, in the Gospel Times, was made a principal Article against them by the Papists; as more largely appears in the First *Volumn* of *Martyrs*, in the Reign of *Richard* II. *Henry* IV. and *Henry* V. And especially *Will. Thorp*, in his *Examination* before the Arch-Bishop of *Canterbury*, gives an ample Testimony against *Tythes*, and the *Pride*

of *Priests*, since the old *Law* for *Tythes* is abolish'd by Christ. He expressly tells the *Arch-Bishop*, viz. "*Those Priests, that will challenge or* "*take Tythes, deny that Christ is come in the Flesh, and do the Priests* "*Office in the Old Law, for whom Tythes were granted; for else Priests* "*take now Tythes wrongfully.* See Book of *Mart. vol.* 1. p. 700. printed 1641.

And as to our Caution (to those concerned among us) against *Printing* or *Publishing* any thing not of *Service* for *Truth*, or *Scandalous*, *Reproachful*, or to uphold *Division* and *Faction*, warning given by our said Meeting against such Books or Writings, we hope, will neither be Offensive, nor deem'd Seditious, by any Moderate or Ingenuous Persons.

And for the *Care* of our *Meeting*, to have *Records* of the *Sufferings* of *our Friends for Conscience sake duly gathered, truly entered and kept*, &c.

Such Caution was also honest and just, but such *Records* are not intended *to render the Governours and Government odious for Persecution to Posterity*, as it is now unjustly noted against us, in their 25 Page, without making any distinction between the *present favourable Government*, and those under which we have formerly suffered severe *Persecutions*; and our *Records* thereof, are not designed to render the *Government odious*, but to have recourse to, for Application to be made to our *Superiours* for *Relief*, that they may not be Ignorant thereof.

And as to the *Author* to *Satan Disrob'd*, p. 82. quoted his Informing, *That in this* Register *there are many groundless and downright Falshoods, which it is very fit the World should know; because they take great Care to swell this* Register, *and have threatned to publish it to after-Ages*, (p. 26.)

Pray observe, what a likely *Story* this is? How he should he know, what's recorded in such a *Register*, if he never *Saw* it, nor *Read* it? As I presume he has not, it not being published; neither do I know of any among us, that have so *threatned* to *publish* it to *after-Ages*: But this is not the first *Aspersion*, that the said *Author* of the *Snake*, and *Satan Disrob'd*, hath unjustly cast upon us.

What they quote against *E. B.* in his Works, p. 273. under the "Year 1657. *viz. The Sufferings of the People of God* [here they add "*(that is* Quakers*) in this Age, is greater suffering, and more unjust* "*than in the Days of Christ, or of the Apostles, or in any time since:* [here they leave out, "*Queen* Mary's *Days brought not forth a Suffering more* "*Cruel,* **in many respects**, as doth appear.]

Now,

Now, tho' I may not undertake to Vindicate all thoſe *Expreſſions*, or the next following, yet the words [*in many Reſpects*] which theſe Men have left out, do ſo far help the matter, and explain his meaning and intention, as not to compare the then *Sufferings* of the *Lord's People* in *every reſpect*, or in *all reſpects*, to the *Sufferings* in the *Days* of *Chriſt*, or his Apoſtles, or in Queen *Mary*'s Days, but *in many reſpects*. And thoſe *Reſpects E. B.* partly explains in the ſame, and in the next Paragraph, *viz.*

As *Firſt*, " The *Martyrs* in Queen *Mary*'s days, had more juſt Exa-
" mination and Proſecution in *Law*, than the People of God have
" now; for now ſome of the *Magiſtrates* in *England* caſt Men into *Pri-*
" *ſon*, and confine them, and cauſe their Goods to be ſpoiled *without*
" any *Law*, or the due Execution of a *Law*.

Secondly, " Herein it doth appear to exceed the Suffering of the
" Saints in former Age, in that many Suffer now cruel Things, about
" Trivial, Fooliſh, Matters, as for *not putting off the Hat*, or for
" *Theeing* (i. e. *Thouing*) Men, (and alſo for denying *Swearing*.) We
" do not read that the worſt of *Tyrants* in the Apoſtles Days, or be-
" fore, or ſince, ever cauſed any to ſuffer for **Such** things as theſe,
" or ever queſtioned any upon ſuch ſmall Accounts; for *Hundreds*
" have ſuffered upon *Suſpicion*, when nothing at all can be charged a-
" gainſt them: And this is contrary to *Magna Charta*. And *in many*
" *other reſpects* (which might be named) this ſuffering is greater, than
" hath been in any Age. Thus *E. B.* explains himſelf.

And further to ſhew the greater *Injuſtice* of ſuch *Perſecution*, under the then *Common Wealth*, in 1657. he gives this Reaſon, " Becauſe *Li-*
" *berty* of *Conſcience* in the Exerciſe of Religion, was never ſo much
" promiſed and profeſſed, as in this Nation at this day; and yet for
" the *Exerciſe* of a pure *Conſcience*, many are *Woful Sufferers*, even
" by ſuch, who in words profeſs *Liberty* of *Conſcience* themſelves, *&c.* This was under the *Common Wealth*'s Government, in 1657.

And as to the following quoted againſt *E. B. viz.* " What was done
" to *Chriſt* or the *Apoſtles*, was chiefly done by a Law, and in a great
" part by the due *Execution* of a *Law*, &c.

Now according to *E. B*'s own *Explication*, his words ſhould run thus, *viz.* " The *Suffering* of the People of God, *in many reſpects*, in
" this Age, is greater, and more *Extraordinarily Arbitrary*, than in
" the days of Chriſt or his Apoſtles, and more *Unjuſt* (that is) on
" their parts, who profeſſed *Liberty* of *Conſcience*, and knew better
" than the Ignorant *Perſecutors* in the days of Chriſt, and his Apo-
" ſtles. For *E. B.* in 1657. and in p. 337. tells them then of the

" Peo-

People of God being perſecuted by many of the Rulers, Prieſts and People, ſent to *Priſon*, and *Baniſh'd* out of Towns, and *Whipt* and *Beaten*, *ſcorn'd* and *revil'd*, that the *ſame* things were done to the Apoſtles, and to the Servants of the Lord; which (ſaith he) are now done unto the *People* of *God*, *&c.* So that the one was as unjuſt in it ſelf as the other.

I confeſs (tho' *E. B.* was a Man truly inſpired with the *Spirit* of *God* and of *Propheſie*, and endued with Heavenly *Gifts* above many of his Years, being but a Young Man;) yet he was not ſo skilled in *Law-terms*, as to expreſs himſelf therein altogether free from Exception. For inſtead of [*due Execution*] it ſhould rather have been [*by a Regular or Judicial Procedure*] he intending, as to *Form* or *Order* of Law, tho' the ſufferings of the People of God, both in the days of Chriſt and his Apoſtles, and in Queen *Mary*'s, were very unjuſtly inflicted upon them, and with far greater Barbarities and Cruelties unto Death, than in the Common-wealth's days in *Old England*. But in *New England* ſome were cruelly Whipt, and others unjuſtly put to Death: And in the Vallies of *Piedmont* in 1655. *Morland*'s Hiſtory gives account (in the Year 1658.) of the Lamentable Cruelties, Barbarities and Tortures many of thoſe People ſuffered unto death.

But as to this ſaid Charge againſt *E. B.* I have ſufficiently anſwered, and clear'd the matter, as on our parts and ſufferings, over and over to *F. Bugg*, as in the *Quakers Vindication againſt* Bugg's *Calumnies* in one Sheet, p. 2. and my *Sober Expoſtulation*, p. 63, 64, 65, 66. But inſtead of taking any Serious Notice thereof, he frequently repeats the ſame Charge with his Additions, Scoffs and Perverſions. As in his *Poſtſcript*, (ſubjoned to theſe *Three Norfolk-Prieſts Brief Diſcovery*) p. 28. he has a fling at us about it after his flouting, fallacious way of writing, in theſe words, *This your Prophet and Son of Thunder, in his Works*, p. 273. *tells the World, that the ſufferings of the* Quakers *are greater, yea, and more unjuſt too, than the ſufferings in the days of Chriſt, his Apoſtles and Martyrs; yea, all the Ten Perſecutions by your Doctrine, were nothing to the* Quakers *ſufferings.*

Now, what a notorious and horrid Lie and Perverſion this is upon us, *F. B.* himſelf cannot be ignorant, how I have anſwered him two or three times over to the contrary in this point.

To their quoting *Joſ. Wyeth* in his *Primitive Chriſtianity*, p. 6. aſſerting "Our Principles are now no other, than what they were, "when we were firſt a People, for Truth changes not.

And alſo for Concluſion, they quote *G. Whitehead* in his *Brief Remarks* on *T. C*'s Book, annext to the *Counterfeit Convert*, Printed 1694. p. 72.

p. 72. saying, *I may see cause otherwise to word the matter, and yet our Intentions be the same.*

To the *first* I say, These Men have not convicted us of any such *Change* of our *Principles*, from what they were, when *first* we were a *People*, as they would insinuate, as if we were changed to such *Confessions of Faith as seem much more agreeable to the Word of God, and more Conformable to the* Church of England *than formerly*, as in their Margent, p. 26, 27. And yet these Men do now more hidiously exclaim against us, as *blasphemous* and *seditious*, than ever they did before. Now, when (in their Esteem) we are far more Orthodox than at first in our *Principles*. But they will needs have it, that *they have just Cause to distrust these our Professions, as being design'd to serve a Turn*, because we *are far from disowning our ancient Books* (as they say) *in which these Blasphemies are contained*, Margent Note, p. 27.) So they conclude all *Blasphemies* they have quoted out of our Books against us: but we want *Proof* still of this great and loud *Charge*. And they have given no clear *Definition* of our *Principles*, nor distinguish'd *Principles* from the Circumstance of *Words*, *Expressions* and *Arguments*, which may be variously given in defence of the same *Principles*. But which is worse, give their partial, broken, mangled and perverted Quotations for our *Principles*, and perhaps an Unapt Expression or two, pickt up out of Good Matter. And the main Things or Principles wherein we have all along, even from the first chiefly differed from many of the Clergy, are these, *viz.* 1st Our sincere belief of the True *Urim* and *Thummim*, the *Light* and *Perfection*: And 2dly. Our Christian Testimony against *Tythes*, *forced maintenance*, and *Persecution*, (together with Popish Ceremonies and Superstitions, not yet purged out,) as inconsistent with Christ's free Ministry, concerning which we are manifestly the very same in Principle and Persuasion we were from the Beginning.

To the 2d part (quoted against me) I have already answered; there may be various manners of *wording* and *expressing* the same matter, and yet our Intentions be the same. As where I explain my *Friends* Meaning and Intentions to be agreeable to mine, and more fully distinguish and clear it according to the Harmony of his other Concurrent Passages, in the same and other Books; as sometimes in these precedent *Observations*.

As to *Bugg*'s *Postcript*, 'tis according to his other *Scribles*, *Falshoods* and *Jeers* frequently repeated, and mostly answered in the foregoing *Observations*, and other *Answers* of mine: He is so full of *Tautologies*, *Repetitions* of the same *Falshoods*, *Boastings*, *Scoffing* and *Flouting*; beginning

ginning and ending with Falſhoods, as *obſerving us timerous about their Petition*, and that *we make the World believe we fear Perſecution*. Becauſe we have endeavoured to prevent his, and ſome Prieſts endeavours (tending thereto againſt us) to Authority; this has diſquieted him and them. And therefore to be revenged, he repeats his old detected Lies and Calumnies againſt us, as that we *call the Scriptures, Serpent's Meat*, Deadly Ware, &c. with many more abominable Lies, ſince often told of the ſame, yet perſiſts therein like a Hardned Wretch; ſo that it is not worth the while to ſpend much more time in tracing the Crooked Steps of ſuch a *Mercenary Agent*, who gives no *ſolid* nor *pertinent Reply* to any ſerious Anſwer, but clamours, ſcoffs, boaſts, vilifies, and throws as much *Dirt*, as he can, upon us, ſpending his precious time to ſeek our *Ruin*, by *Reproaches* and *Calumnies* to enrage the Prieſts, and incenſe Authority (if he could) againſt us. But the Lord will Rebuke him, and Reward him according to his Deeds. I wiſh he may yet ſeek and find a place of Repentance (if yet to be found) before he be cut off; and however, that others may take warning by his Lamentable *Relapſe* and Treacherous Apoſtaſie.

A Brief Examination OF A *Defaming Pamphlet*,

Without Author's name to it:

Reproachfully ſtiled, *Some few of the* Quakers *many Horrid Blaſphemies, Hereſies, and their Bloody Treaſonable Principles deſtructive to Government.*

Delivered to the Members of both Houſes of the LORDS and COMMONS, in the Month of *March*, 169⅞.

PART. II.

THIS *Title* looks with *Perſecution*, *Fury*, *Deadly Envy* and *Blood* in the Face of it; it is like the work of certain *Judaſſes*, and their Prieſts, who are fallen into ſuch a faint and feeble Condition, as to be beholden to *Apoſtates* to help and aſſiſt them in their private *Cabals*, to *Plot* and Contrive Miſchief againſt the Innocent, and to bring forth ſuch furious *Clamour*, *Calumnies* and *Perverſions*,

thereby labouring to incenſe the *Parliament* and *Government*, againſt the Peaceable People called *Quakers*. Now let's Examine ſome of their Principal Objections, or Allegations quoted, for *Proof* of their *Furious, Perſecuting Title*.

I. *Concerning the Holy Trinity.*

1. Their firſt Objection: *The Scriptures do not tell the People of a Trinity, nor Three Perſons, &c.* Againſt Geo. Fox, *Great Myſtery*, p. 246.

Here, in the ſame Paragraph, Period and Anſwer, theſe Words are left out, *viz.* [*And the Father, Son and Holy Spirit, are always one.*]

Obſerve hence, what may be term'd *the Scripture Trinity*, or *Divine Three* in the *Deity*, the *Father, Son*, and *Holy Spirit*, is plainly confeſs'd. As alſo in *Gr. Myſt.* p. 99.

"As for the Unity we own, and Chriſt being the *brightneſs of the* "*Father's Glory, and expreſs Image of his Subſtance*, we own: As alſo, "*in ſome Principles of the Elect People of God*, Printed 1671. p. 43. Of "the Word *Trinitas*, there is no mention made in *Scripture*, yet the "Scripture ſpeaks of *Father, Son, and Holy Ghoſt*, and all theſe are "*One*.

Now pray obſerve, if any be offended at this, and if our *Adverſaries* will produce us plain *Scripture-Proof* for the Terms *Trinity* of *Three Perſons*, then 'tis meet we ſhould *Retract* thoſe Words before, *i. e.* That the *Scriptures* do not tell People thereof.

'Tis worthy our Obſervation, what Dr. *Burnet*, now Biſhop of *Sarum*, in the *Life of John Earl of Rocheſter*, p. 104. ſpeaking of the *Trinity*, ſaith, *Which for want of Terms fit to expreſs them by, we call Perſons, and are called in Scripture the Father, Son, and Holy Ghoſt.* Whereby it ſeems then they do not think the Word *Perſons*, either a fit or Scriptural Term to expreſs the *Father, Son*, and *Holy Ghoſt* by; and therefore theſe Men ſhould not be too ſevere in Impoſing it, or Uncharitable in their Cenſuring others about it, to occaſion Diſturbance in Peoples Minds, and ſuch Diſputes as probably they cannot well quiet, or bring to a clear Solution.

By any of our Queſtioning, or not uſing the Term *Perſons* in this caſe, we do not deny the Doctrine or thing intended, *i. e.* the *Father*, the *Word*, and *Holy Spirit*, which Three are one. And we would not have any ſo Injurious, or Diſingenuous, as to conclude we deny the ſame.

2. Q.

2 Q. Againſt *Will. Penn*'s *Sandy Foundation*, p. 12, 13, 14, 15. they pick up ſome *Pieces* of his *Arguments* (but Anſwer them not) levelled againſt this Doctrine held by ſome, which they leave out, *viz.* "The Trinity of Diſtinct and **Separate** Perſons in the Unity of Eſſence. This our *Adverſaries* leave out, and which by this time a Day, (we hope) none will maintain ſuch a *Separation* in the Deity, between the *Father*, *Son*, and *Holy Ghoſt*, being *one God*, bleſſed for ever. They alſo take no notice of what he Writes for this *Scripture Trinity*, *Sandy Found.* p. 32. *viz.* "Miſtake me not, we never have diſown'd the *Father*, *Word* and *Spirit*, which are **one**.

And in p. 36. "As concerning *Chriſt*, I declare on behalf of that "Deſpiſed People, Vulgarly called *Quakers*, the Grace of which we "teſtifie, hath never taught us to acknowledge another God, than he "that's *Father* of all things, who fills Heaven and Earth. Neither "to confeſs *another* Lord *Jeſus Chriſt*, than he that appear'd ſo many "*Hundred Years* ago, made of a *Virgin*, like unto us in all things, *Sin* "excepted, or any other Doctrine, than was by *Him* declar'd and "practis'd; and alſo being God's Innocent Heritage, in Principles, "Life and Death, to bear an Unanimous Teſtimony for the only true "*God*, true *Chriſt*, and Heavenly Doctrine; which in their Vindica-"tion is openly atteſted. Thus far *W. P.* in his own and our Friends Vindication.

3. *Here is the Three Perſons thou dreams of, which thou wouldſt divide out of one like a Conjurer*, &c. quoted againſt *G. W.* and other *Quakers* (as they ſay) in their Book, Intituled, *Iſhmael and his Mother caſt out.*

As to this *Quotation* (though not truly taken,) yet as the Words are in the ſaid *Iſhmael*, *&c.* quoted, *G. Whitehead* hath poſitively diſown'd the Words, and affirms, "They are none of his, and that he "writ not that part of the *Anſwer* to *Townſend*, which was in the "Year 1654. and that he neither ſhall ſtand by, nor own theſe "Words; and that after he ſaw them in Print, he was ſorry his "*Name* was to that *Paper*, without diſtinction between what he writ, "and what he did not write in it, wherein the Words are which gave "the Occaſion, and which appear too *Raſh* and *Irreverent*, either to "Vindicate Solid *Truth*, or oppoſe any wrong Notion. For a more full account of *G. Whitehead*'s *Innocency* and *Clearneſs* in this very Matter, he refers the *Reader* to his *Anſwer* to Dr. *Forde*, Intituled, *The Chriſtianity of the People commonly called* Quakers, *Printed* 1690. p. 28.

Now pray obſerve, That in the *Unity* of the *Godhead*, there is the *Father*, the *Son*, and the *Holy Ghoſt*, being thoſe Divine *Three Witneſſing in Heaven*, the *Father*, the *Word*, and the *Holy Spirit*, and that thoſe *Three* are *One*, of one Subſtance, Power and Eternity: As we have not denied, but confeſs'd this Doctrine, herein we don't diſagree.

II. *Concerning Chriſt, our Bleſſed Lord.*

4. *That the outward Perſon, which Suffer'd, was properly the Son of God, we utterly deny*, againſt *W. P*'s *Serious Apology*, p. 246.

Here I take him to mean the *Son* of *God* in reſpect to his *Divine Being*, as He is of *One Subſtance* with the *Father*, which his Body that Suffered Death was not: Though He was truly the *Son of God*, as He took upon Him that Body, and as made of a Woman, *Gal.* 4. 4. *Being conceived by the Holy Ghoſt, and born of the Virgin Mary.* Take *W. P*'s own Explication, in the ſame Page and Paragraph, which is unfairly left out, where he plainly confeſſeth,

"That He, that laid down his Life, and ſuffered his Body to be "Crucified by the *Jews*, without the Gates of *Jeruſalem*, is *Chriſt*, the "*only Son of the Moſt High God*, &c. one with the Father, and of a "Nature Eternal, *&c.* Theſe Words our *Adverſaries* leave out.

5. *Your Imagined God beyond the Stars, and your Carnal Chriſt, is utterly denied, &c.* Here they quote *Sword of the Lord drawn*, p. 5. By *C. A.*

Which Book I have not; but theſe Words are denied (as well as the Perſon that writ them) as *Offenſive*, and as neither proper to the true Chriſt, or *Omni-preſent God*, who therefore is not an imagined God, nor is the true Chriſt a Carnal Chriſt, but a Spiritual and Moſt Glorious Chriſt. See *Antidote againſt the Venom of the Snake in the Graſs*, p. 145.

6. *The Devil was in thee, thou ſayſt, thou art Saved by Chriſt, without thee, and ſo haſt recorded thy ſelf a Reprobate.* Againſt *Great Myſtery*, p. 250.

Which was, becauſe this Adverſary was Ignorant of the *Myſtery* of *Chriſt within him*, as the Words there follow, which are unjuſtly left out. For inſtead of owning the *Myſtery of Chriſt within*, the Adverſary (in the place quoted) pleads the *Continuance of Sin in the Saints, for their Humiliation*, Gr. Myſt. p. 250.

7. *What*

7. *What was his (Chriſt's) Perſon, being mean and contemptible, to them (his Diſciples) more than another Perſon?* Againſt *Will. Bailey*'s *Works*, p. 307.

The Parentheſis is wrong placed here, to pervert the Senſe; 'tis thus in the Book quoted, *viz.* "They loved his Perſon for the ſake "of the Frame and Quality of the Spirit that dwelt in Him; or elſe "what was his Perſon (being mean and contemptible) to them, more "than another Perſon? but for *that* which dwelt in him, they loved "him; let none miſtake, I do not ſlight it, *&c.* So that by this his "Perſon was more than any other, *i. e.* more excellent, though made "very low by Suffering.

8. *That Finite and Impotent Creature* [*Speaking of Chriſt.*] Here they quote *Sandy Foundation*, p. 20.

Which is a ſhameful Abuſe and Lie; he ſpeaks not a Word of *Chriſt* in that Paragraph, but of the *Finite* and *Impotent Creature* in *general*, as being capable of Forgiving Injuries done him, which the Notion of an Adequate and Rigid Satisfaction allows not God.

9. *The Sufferings of the People of God (Quakers)* &c.

Quakers is added, and the Snbſequent Matter Anſwered before.

10. *The Blood of Chriſt was no more, than the Blood of another Saint.* Quoted againſt *S. E*'s Letter.

Not warrantable Expreſſions, and diſown'd in the ſaid *Antidote*, p. 223, 224, 225. Where the Benefit of Chriſt's Blood, is truly confeſſed.

Their Charge againſt *W. P.* about *Chriſt*'s *Co-eſſentiality, and Co-eternity with the Father, of his being made Man*, &c. p. 4. Anſwered by *W. P.* himſelf, hereafter.

11. *Chriſt's coming in the Fleſh, was but a Figure* [i. e. *a Figure or Type of the Inward Chriſt, or Light within.*] This is quoted againſt *G. Whitehead's Truth Defending the* Quakers, p. 22.

They abuſe me ſtill in this; it was none of my Aſſertion, *That Chriſt's coming in the Fleſh was but a Figure:* Neither is there ſuch a word in that page quoted, but in the *Prieſt's Queſtion*, p. 20. as before is anſwered, and it is a manifeſt *Forgery* upon me, that *Chriſt's coming in the Fleſh, was but a Figure or Type of the Inward Chriſt, or Light within:* I poſitively diſown theſe words, as a down-right *Forgery* and *Abuſe* put upon me. What a horrid ſhame is it, that any *Prieſts*, or their *Agents* ſhould have a hand in preſenting the *Parliament* with ſuch *Lies* and *Abuſes?*

12. *One outward thing cannot be the proper Figure or Repreſentation of another,* — *The Outward Lamb ſhews forth the Inward Lamb* [i. e. *The Paſchal Lamb was not the Figure or Type of the Outward Chriſt; but of the Light within, of which Chriſt himſelf was but a Figure.*] This is quoted againſt *W. Penn*'s *Chriſtian Quaker*, p. 97.

Their ſubſequent *Perverſion* is notorious, and as groſly falſe. Tho' it is not the way of the *Scripture* to teach us (as *W. P.* ſaith in the page quoted) that *One outward thing is, or can be the* **proper** *Figure or Repreſentation of another*; yet it is a twofold *Falſhood* and *Perverſion*, to make it the *Quakers Doctrine*, that the *Paſchal Lamb* was not *Figurative* or *Typical* of *Chriſt* as without us, but of the *Light within*: As alſo, that *Chriſt* himſelf was but a *Figure* of the *Light within*. Theſe I teſtifie againſt as a Two-fold Falſhood and Perverſion againſt the *Quakers*: And how will theſe Men prove that the outward *Paſchal Lamb* was the *proper* Figure or Repreſentation of Chriſt's outward Perſon, pray? What proper Reſemblance had they? Was not rather the *Lamb*, in reſpect of its Innocency, a proper Figure of Chriſt's Innocency, as the *Lamb* of *God*, once Offered for Sin?

13. *The* Quakers *ſee no need of directing Men to the Type for the Anti-type, nor yet to* Jeruſalem, *either to Jeſus Chriſt, or his Blood*, &c. quoted againſt *G. W*'s *Light and Life of Chriſt within*, p. 8.

Note, here after *Anty-type*, they leave out [*viz.* neither to the outward Temple] I ask theſe Men, where the Scripture doth ſo direct Men to go to the outward Temple at *Jeruſalem* for Jeſus Chriſt? Nay, Doth it not contrariwiſe direct them? See plain Scripture, *Deut.* 30. 12, 13, 14. and *Rom.* 10. 6, 7, 8.

14. *And indeed this* [i. e. *Juſtification by that*] *we deny*, &c. *Q.* Againſt *G. W.* and *W. P.* their *Serious Apology*, p. 148.

Here they wrong the Quotation again: *Juſtification* by what? But by what Chriſt *fulfilled wholly without us*: This is left out, For if *Sanctification*, *Regeneration* and the *New Birth* be neceſſary to the compleating our *Juſtification* and Acceptance in Chriſt, then 'tis not compleated *wholly without us*, tho' obtain'd for us, without us, by Chriſt as the one *Offering* and our *Mediator*.

15. *Faith in Chriſt's outward Manifeſtation has been a deadly Poiſon, theſe latter Ages have been infected with.* Againſt *W. P*'s *Quakeriſm a new Nick-name*, p. 6.

'Tis making Faith in the Hiſtory thereof, that is, in oppoſition to his Power and Work in the Soul, and to Godly living, as is evident in the place quoted.

16. *And*

16. *And ſince they believe that outward Appearance* [i. e. *of Jeſus at* Jeruſalem] *they need not Preach what is not to be again.* Againſt *W. P. Ibid.* p. 12.

He means, they need not always preach it, where 'tis believed; and confeſſeth, all true *Quakers* own that Viſible Appearance of Chriſt.

17. *So, when you come to know this* [*to wit, the Operation of Chriſt, or the Light within*] *you will ceaſe remembring his Death at* Jeruſalem, *&c.* Againſt *The Doctrine of Perfection Vindicated,* p. 19.

I don't believe this to be juſtly or impartially quoted; let them produce it at large, and whoſe Book it is.

18. *So all Chriſtendom hath talked long enough of Chriſt's Fleſh and Blood.* Againſt *G. F's Several Papers for ſpreading the Truth,* p. 59.

This alſo looks like an unjuſt Quotation; let them produce it, with the reaſon thereof at large; or elſe be aſhamed of ſuch Picking, Nibling and Curtailing to deceive the Reader.

19. *Not to Jeſus, the Son of* Abraham, David *and* Mary, *Saint or Angel, but to God the Father all Worſhip, Honour and Glory be given.* Againſt *W. Shewen's* Treatiſe of *Thoughts and Imaginations,* p. 37.

I know his intent was not to Jeſus *Only, as* the Son of *Abraham, David* and *Mary,* but as he is God over all, bleſſed for ever! All Worſhip, Honour and Glory belongs to him. And as he is the Eternal Son of God, to whom all Power and all Judgment is committed, it is, that all Men ſhould Honour the Son, even as they Honour the Father, *John* 5. 22, 23. and *Matth.* 28. 18.

20. *Can outward Blood cleanſe the Conſcience?* Againſt *Iſaac Penington's Queſtions,* p. 25.

Anſw. Not without the Spirit; for the Spirit, the Water, and the Blood, agree in One.

21. Theſe nameleſs Adverſaries again charge us with a two-fold Falſhood, namely, *That tho the* Quakers *do deny the outward Blood of Chriſt to have any Vertue or Efficacy towards cleanſing of the Conſcience, yet they attribute this to their own Blood, which they deny to the Blood of Chriſt,* p. 5.

Theſe are *both* moſt odious *Perverſions,* which we ſolemnly teſtifie againſt. They alſo perverſly add for Proof againſt the *Quakers* in this point, *viz.*

22. *For ſpeaking of their own Sufferings, and the Shedding of their Blood, (which was never done in* England, *unleſs ſome Boy gave them a Bloody Noſe.* [This is a very ſcornful Untruth by the way.] *They ſay thus to thoſe, whom they call their Perſecutors, That you will by no means be*

thence

thence cleanſed (i. e. *from the Guilt of the* Quakers *Blood*) *but by the ſame Blood, which you ſo Cruelly Shed.* (Againſt *The Guilty Clergy-Man Unvailed*, p. 17. *Anno.* 1657.)

Now pray obſerve; the Parentheſis (i. e. *from the Guilt of the* Quakers *Blood*) is perverſly added, and their *Citation* as lamely taken, the Antecedent matter on which the Subſequent depends, and to which 'tis relative being left out, and both the Intent and Senſe of the Author wholly perverted, by theſe Men's applying it all to the *Quakers* own Sufferings and Blood, and therefore take *T. S*'s whole *Paragraph* in the place quoted, *viz.* " Be not prevailed with to *re-*
" *leaſe Barrabas*, and give over *Jeſus* to be crucified, to gratifie the
" Murderous Appetites, either of your *Prieſts* or the *Multitude*; con-
" ſidering, that altho' you may (with *Pilate*) *waſh your hands*, and
" (to thoſe Eyes that are dazled with Fury and Prejudice againſt
" Innocent *Jeſus*) appear clear from *his Blood*; yet before the pure
" *Eyes* of the *Lord* will the condemning Stain thereof be found upon
" you ſo freſh, that you will by no means be thence cleanſed, but by
" the *ſame* Blood, which you ſo cruelly ſhed. (*The Guilty covered Clergy-Man*, p. 17.)

I cannot believe this was *Literally* meant by the *Author*, being a Man known to be of a better Underſtanding and Experience, than repreſented by thoſe *Adverſaries*. I'm ſure it is not the *Quakers Principle* to attribute *Cleanſing the Conſcience* to their own *Blood* or *Sufferings*. The *Guilt* of *Innocent Blood*, ſhed by the hands of cruel *Perſecutors*, may be charged upon *Perſecutors* in after-Ages; as Chriſt told the *Perſecutors* of the *Primitive Chriſtians*, Matth. 23. 34, 35. *Behold, I ſend unto Prophets, and Wiſe Men, and Scribes, and ſome of them ye ſhall Kill and Crucifie, and ſome of them ſhall ye Scourge in your Synagogues, and Perſecute them from City to City. That upon you may come all the Righteous Blood, ſhed upon the Earth, from the Blood of Righteous* Abel, *unto the Blood of* Zacharias, *Son of* Barachias, *whom* ye *ſlew between the Temple and the Altar.*

And was not this above *Eight Hundred Years* before Chriſt was Born, that *Zacharias* was thus *Slain?* 2 *Chron.* 24. 21. ſurely, the Wickedneſs of the Wicked ſhall be upon him. And are not many *Guilty* of the *Body* and *Blood* of Chriſt, who never actually ſhed it? And as the *Iniquities* of all met upon him, are not they all *Guilty* of his *Blood*, and chargeable with it, who remain *Impenitent Perſecutors* of him in his Members, and who *Crucifie to themſelves the Lord of Life a-freſh?*

23. *If*

23. *If there be any other Christ*, &c. answered fully before, and the Mistake discover'd.

24. Christ's Body, or what he had from the Virgin, *Strictly* considered as such, was not the Seed [*i. e.* the Seed of the Woman promised, *Gen.* 3. 15.] Against *W. P.*'s *Christian Quaker*, p. 97.

Here they add the *Parentheſis* in *Crotchets*, but Answer not the Scope or Intent of the Matter or Arguments urged, both before and after what they have quoted. *W. P.* denies not, but confesseth, Christ to have "been Born of the Virgin, and that he was the promised Seed, the true "Christ (who bruiseth the Serpent's Head) the Son of the living God, "and also God over all, both before and after he took Flesh of the Vir-"gin: But that, as the Serpent is a Spirit, the Seed Christ must be In-"wardly and Spiritually known by his Light, Life and Power, to "bruise under, and cast out, the Serpent. See how at large *W. P.* explains it, and confesseth to the true Christ, the promised Seed, both as in the Flesh and in the Spirit: *Christian Quaker*, 1st part, Chap. 19.

25. *Let us but Soberly consider what Christ is, and we shall the better know whether Moral Men (tho' Heathen) are to be reckoned Christians. What is Christ but Meekness, Justice, Mercy?* &c. *Can any then deny a Meek Man to be a Christian?* This against *W. P.*'s *Address to Protestants*, Second Edition, *Anno* 1692. p. 119.

Here they have added *(tho Heathen)* and after *Mercy*, they leave out [*Patience, Charity and Virtue in Perfection*] *W. P.* did not design thereby to lessen the *Power* or *Dignity* of *Christ* (who is the Author of these Virtues) no more than the Apostle did in saying, *He* (Christ) *is* **made** *of God unto us, Wisdom, Righteousness, Sanctification and Redemption* (spoken in the Abstract.) And the Prophet saying, *God is my Light and my Salvation*; tho' God and Christ also be the Author of Redemption and Salvation.

III. *Concerning the Holy Scriptures.*

26. *Whether the first Pen-men of the Scriptures was* Moses *or* Hermes? *Or whether both these are not one?* &c. This (with more *Questions*) quoted against *John Whitehead*, *Quakers Refuge*, p. 17.

Thus these adversaries (as *F. Bugg*, and the Author of *the Snake* use to do) to Defame us, leave out these following words, (relative to each thing questioned) *viz.* — "*is not the subject of my Argument* "*at this time.* Hence 'tis plain, the Person who recited the Questions (which was not *John Whitehead*, but *R. R.*) waveth these Questions, and cited them not as the Subject of his own Argument about

the *Scriptures*, but of ſome others; he would not be concern'd to diſpute thoſe *Queſtions* or *Doubts*. For he further confeſſeth, in the ſaid *Quakers Refuge*, quoted, "That ſuch *Scriptures* and *Prophecies* as have "been Written and Propheſied by the Holy Men of God, as they were "moved by his Spirit, Treating of the Myſtery of God in the Re-"demption and Salvation of Mankind, by Jeſus Chriſt, and the "Duty of Man in his Obedience to, and Worſhip of the ſame God, "as his reaſonable Serviee; for the Gift of ſo great Salvation, are "the great Concerns now under our moſt ſerious Conſideration.

From hence it's clear, the Author was no Contemner of Holy Scripture, nor intended any Contempt thereof; as is more fully cleared in my ſaid *Antidote, againſt the Venom of the Snake in the Graſs*, p. 83, 84, 85.

27. *The Scriptures are not the Word of God* [*Yet he ſays of his own Writings,*] *To you all this is the Word of the Lord.* Againſt *G. F. Gr. Myſt.* p. 246. Ibid. p. 225.

Note *firſt*, by the *Word* of *God* he means *Chriſt*, the Eſſential Living *Word* in the firſt place. *Secondly*, *To you all this is the Word of the Lord*; in that place he ſpeaks of the *Light* within, and the *Spirit* that was in them, that gave forth the *Scriptures*, *Gr. Myſt.* p. 225. yet confeſſeth the Scriptures of *Truth* are *God's Words*, which Chriſt the *Word* fulfills, p. 246.

And if elſewhere, concerning what he gave forth from the *Living Word*, that it was the *Word* of the *Lord*, he intends only, as Words immediately proceeding from the Motion of the *Word* of the *Lord*, and not of his own Writings *Abſtractly*, as he is miſunderſtood, and miſrepreſented.

What we are Charged with (in their next Paſſages, concerning the *Authority* of the *Scriptures*, and concerning *Beaſtly Wares*, *the Letter*, &c. p. 6, 7.—— 'tis fully Anſwer'd and Diſtinguiſh'd in the *firſt Part*; And our Adverſaries injuriouſly dealing with us, and miſrepreſenting us, fully detected.

IV. 29. *Concerning the Sacraments* (ſo call'd) *Circumciſion, Water-Baptiſm, Paſchal-Lamb, Bread* and *Wine, Sprinkling Infants*, &c.

Theſe are ſpoken to before: only this I propoſe, That what any of our Friends have written heretofore againſt *Sprinkling Infants*, as Un-

Unſcriptural, if they'll pleaſe to bring us plain Scripture-Proof for that Practice (as they uſe it) then we are bound to revoke what's written againſt it.

V. *Concerning the Reſurrection of the Body.*

30. They quote ſome *Arguments* out of *W. P*'s *Reaſon againſt Railing*, and his *Invalidity of* J. Faldo's *Vindication*, *and* Tho. Ellwood's *Anſwer to* G. Keith's *Firſt Narrative* (*and* Rich. Hubberthorn's *Oppoſing* the Doctrine of the Glorified Saints in Heaven, not being Perfect) both diſtinguiſhing between the *Natural Body*, and the *Spiritual Body*, according to 1 *Cor.* 15. whoſe Arguments not being Anſwer'd by theſe Oppoſers, I ſhall need ſay the leſs to them; only would have them ſo Charitable, as that if they believe that the *Reſurrection-Bodies* of the Saints, ſhall be the ſame *Natural* and *Carnal Bodies*, that now they are upon Earth, that they would not Condemn us as *Blaſphemers*, for Believing our *Reſurrection-Bodies* ſhall be *Spiritual* and *Glorious*, far excelling theſe *Natural*, *Carnal*, and *Earthly Bodies*. For elſe how ſhould the Saints Bodies be like unto Chriſt's Glorious Body?

VI. 31. *That the Quakers make themſelves Equal to God, and a Part of God.*

This repeated *Falſhood* is detected, and anſwered in the *Firſt Part*; and ſo are their Inſtances of the *Soul*; againſt *Gr. Myſt.* p. 273. and p. 100. and p. 91. and p. 229. where the Word *Soul* is diſtinguiſh'd in a two-fold Senſe: *Firſt*, in Relation to *God*, his Divine Spirit, or *Breath* of *Life*. Secondly, to *Man*, as thereby made a *Living Soul*.

32. *We are of his Fleſh and Bones, and have his Subſtance.* (Againſt *Gr. Myſt.* p. 248.)

This is *falſly* Quoted. 'Tis not there ſaid in the Affirmative, *That we are ſo*; but an Inverſion upon the Adverſary, from *Epheſ.* 5. 30. & *John* 6. 56.

33. *Chriſt is not diſtinct from his Saints.* (Againſt *Great Myſtery*, p. 207.)

He means, *not divided or ſeparate from his Saints*, as by his following Words, *Chriſt is in his Saints*, (*Gr. Myſt.* p. ibid.)

34. *Chriſt is the Elect.* Gr. Myſt. p. 88.

So ſaith the *Prophet* of Him, *Iſai.* 42. 1. *G. F.* alſo calls *Chriſt's Sheep*, the *Elect.* Gr. Myſt. p. 88, 89.

35. *The Light within is Chriſt.* Gr. Myſt. p. 310.

True, but not *truly Quoted*: but thus, *viz.* "The Light which every "Man that cometh into the World, is Lightned withal, is Chriſt, *Gr. Myſt.* ibid.

And Chriſt the *Light* ſaith, *I in them, and Thou in Me*, John 17. 23, 26.

36. *The Soul is not a Creature, but Infinite in it ſelf, without beginning.* Gr. Myſt. p. 29, 90.

This is miſ-cited, and wrong mixt; they turn and confound *Queſtions* into *Affirmatives*. That which is *Infinite in it ſelf*, relates to *that* which came out from the Creator, namely, that Divine Life, or Soul, which gave Life and Being to Man's Soul. 'Tis not ſaid, *Man's Soul* or *Spirit*, is not a Creature, as diſtinguiſhed more fully in the *Firſt Part*.

37. *They that have the Spirit of God, are equal with God.* Er. Howgill's Works, p. 232.

Theſe are none of *F. Howgill*'s Words, but his *Adverſary*'s: what a Falacious Courſe do theſe our Adverſaries take to prove us Criminal? *F. H*'s Words are: "He that hath the Spirit of God, is in "**that** which is *Equal*. The Matter is Anſwered in the *Firſt Part*; and ſo is that Quoted out of *Saul*'s *Errand*, p. 8.

38. *The Righteouſneſs which God effects in us, is not Finite, but Infinite.* G. W. *Voice of Wiſdom*, p. 36.

This was Inferr'd from the *Prieſts* owning, *That the Righteouſneſs whereof Chriſt is the Subject, and that whereof he is the Efficient, are of one Species, or Kind:* And from *Galat.* 4. 19. *Chriſt being formed in us*: And 2 *Pet.* 1. 4. The *Saints* being made Partakers of the Divine Nature: And *Heb.* 2. 11. *Eccleſ.* 3. 14. I concluded, "Then God's Righ-"teouſneſs in us is not Finite, but Infinite. *Voice of Wiſd.* p. 36, 37. Now, I ſuppoſe, they place the *Miſtake*, or *Error ſuppoſed*, between the Words [*Effects* and *Infinite*] as if nothing could be ſaid to be *Infinite*, that had a beginning, or that is *effected*; which is to ſuppoſe, whatſoever is *Infinite*, has no Beginning, as well as no *End*; but *Infinite* is not always taken in that *Senſe*; for 'tis ſometimes apply'd to things that had a *Beginning*, as in *Nah.* 2. 9. & chap. 3. 9. But my meaning ſimply of the Word [*Infinite*] was, That God's *Righteouſneſs* (which he effects in us) is Everlaſting, and without End, *Pſal.* 119, 142. And *Chriſt* is ſaid to be *of God* **made** *unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption*, 1 Cor. 1. 30. I hope

none.

none will deny him to be *Infinite*, or his Work of *Righteouſneſs*, and the Effect thereof to be Quietneſs and Aſſurance *for ever*, *Iſa.* 32. 17.

VII. *Of Chriſt's Coming to Judge the Quick and the Dead*, P. 9.

39. *But Three Comings of Chriſt, not only that in the Fleſh at* Jeruſalem, *and that in the Spirit, but alſo another coming in the Fleſh, yet to be expected, we do not yet read of.* [Againſt *G. W*'s Light and Life, page 41.]

But is this to deny or oppoſe Chriſt's coming to Judge the Quick and the Dead? 'Twas never ſo intended. And Queſtioning ſome Men's *Carnal* Expectations of a *Fleſhly* coming of Chriſt, to be ſeen with their *Carnal Eyes*; was this to deny his coming in the Glory of "his Father, with his Angels, to Reward every Man according to "his works? *Mat.* 16. 27. *Luke* 9. 26. No ſure, for that's confeſſed and undeniable. Likewiſe, to queſtion ſome Men's Notion of a *Fleſhly* coming of Chriſt, *Perſonally* to Reign a *Thouſand Years on Earth*, is this to oppoſe his Kingdom, or that Prophecy of his Reign a Thouſand Years, mentioned *Rev.* 20. 2, 4, 5, 6, 7? No ſure: Let our Adverſaries produce plain Scripture-Proof, in *Terminis*, for Chriſt's Coming and Reign, in that manner, and the Queſtion is Reſolv'd.

To their other Citation out of *Nature of Chriſtianity*, p. 29, 30. *Thou may'ſt look until thy Eyes drop out, before thou wilt ſee ſuch an appearance of him* (meaning with his carnal Eyes.) This is true in Fact, for thoſe very Eyes decay and periſh; and Chriſt's laſt coming in Power and great Glory (in his glorious Body) accompanied with *All* his mighty Angels (at the *Reſurrection*) muſt be ſeen with ſtronger, clearer, and more celeſtial Eyes than periſhing Eyes of Fleſh.

And though we have believed Chriſt's Second Appearance or Coming *without Sin unto Salvation*, mentioned *Heb.* 9. 28. (that is, to ſave Men from their Sins) to be a Spiritual Appearance and Work; yet this is not to deny Chriſt to be the *Judge both of the Quick and the Dead*, or his coming to judge the Quick and the Dead, in the great and laſt Day.

40. *And as for that*, 1 Theſ. 4. 15. *concerning the Coming of the Lord from Heaven; which theſe Men would blindly put a-far off.* Q. againſt *Brief Diſcovery*, p. 9. in Anſwer to *John Horn*, &c. *Anno* 1659. Here they leave

leave out [As to a coming of Christ with *Flesh and Bones*] (meaning *without any Blood in it*, for such a Body they then held) and [*The Apostle saith, We which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep*] These are left out also in their Citation.

In the Ancient Bible of Q. *Elizabeth*, the words are, *We which live and are remaining* in *the coming of the Lord, shall not prevent them which sleep.* From my inferring the Saints knowledge of Christ's Spiritual Coming, who is Lord *from* Heaven, I would have none suppose, that we at all doubt of the *Coming* of the *Son of Man (the Lord Jesus)* and *shewing* himself from Heaven at the great Day, and all his Holy Angels with him; as testified in Holy Scripture, by himself and Servants.

On *Phil.* 20. 21. after the words [*Their Conversations was in Heaven*] They add [*To wit, a Heaven within them*] Thus the Quotation is wronged in this, and divers other words.

41. *There is none have a Glory, and a Heaven, but within them* (Gr. Myst. p. 214.

Here they leave out what follows, *viz.* [*Which was before Man had a Being*] The words should be Transposed, *viz. There's none have a Glory and a Heaven within them, but which was before Man had a Being.* For what true and heavenly Glory or Joy any have *within them*, 'twas before Man had a Being; this appears to be the intent of the Author, the word *But* being misplaced; and yet what the Saints have and injoy in this Life, is much short in degree of *that* more full Attainment, and exceeding Weight of Glory, in that which is to come.

VIII. *Concerning Government*, P. 10.

42. [*The* Quakers *hold none Lawful, but in their own Hands; for that they have only a Right to Rule over the whole Earth, and that it is Lawful for them to Fight, and subdue the World under them; and that they expect it.*]

These we utterly deny, and testifie against, as *gross Calumnies* cast upon us, contrary to our Peaceable, Christian Principle and Practice, both as to *Rule* and *Fighting*. We seek no Worldly Kingdom or Dominion to our selves, but the Promotion of *Christ's Peaceable Kingdom* in Men, wherein we desire ever to approve our Selves his Innocent Subjects, whose *Weapons* are not *Carnal* but *Spiritual*, being Crucified with him to the Ground and Cause or *War* and *Fighting*. And therefore

fore in his Power teſtifie againſt this *Malicious Perſecuting Spirit*, which hath thus fouly miſrepreſented us, as a People againſt all *Civil Government*, and *as holding it lawful for us to Fight and Subdue the World under us and that we expect it too.* O for *Shame*, for *Shame*, you Malicious Perſecutors! *Ceaſe*, *Ceaſe*, ſuch your horrid Falſhoods, and Malicious Attempts, to incenſe the *Government* thereby.

Theſe *Adverſaries* quote a piece of a *Declaration* of the *Quakers* (as they call it,) beginning thus, *viz.* "We have choſen the Son "of God to be our King, and he hath choſen us to be his People, *&c.* p. 10.

Out of which *Declaration* they have here left out ſeveral material Paſſages to clear our *Innocency* from *Fighting*, as charged upon us, as, "His Kingdom (i. e. *Chriſt's Kingdom*) is not of this World, neither "is his Warfare with Carnal Weapons, *&c.* neither hath he choſen "us for that end, neither can we yet believe that he will make uſe "of us in that way, *&c.* but as for Chriſt's Right to *Rule* the *Nations* (he being the Prince of the Kings of the Earth, and the *King of Kings, and Lord of Lords*) the Holy Scriptures are very clear and full: And we could heartily wiſh, the *Nations*, and the *Princes* of the Earth, more Subject to Chriſt's Government than generally they are; then there would be more univerſal Love, Charity, Tranquility and Amable Correſpondence in the Nations and Kingdoms of this World, than as yet there is.

As to *S. Fiſher's Meſſage* (in 1656.) again recited in part; For the *Reign of Chriſt and his Saints*, 'tis cleared in the *Firſt Part.*

As to what they recite out of *E. B's* Epiſtle *To the Camp of the Lord in* England (p. 67.) containing many *Warlike Expreſſions*, he was never underſtood to mean *Litterally* amongſt us, or by any of us, that ever I could perceive; but of a *Spiritual Warfare* with *Spiritual Weapons*; as when the Lord ſaid, *I have hewen them by my Prophets, and ſlain them by the words of my Mouth*, Hoſea 6. 5. and Pſal. 149. 6, 7, 8, 9. *Let the High Praiſes of God be in their Mouth, a Two-edged Sword in their hand; to execute Vengeance upon the Heathen, and Puniſhments upon the People: To bind their Kings with Chains, and their Nobles with Fetters of Iron. To Execute upon them the Judgment written; this Honour have all his Saints.* ——Though theſe *Doctors* are pleaſed to take theſe *Litterally* againſt us in *S. Fiſher's Meſſage:* Thus they ſhew their *Learning*, and how they are Principled for *Fighting* againſt *Kings* and *Nobles*, if they eſteem themſelves Saints, as we may preſume they do, which ſtill ſhews, how Ignorant they are of the *Voices* of *God's Prophets.*

To

To their *Marginal Note* upon *E. B*'s ſaid Epiſtle *To the Camp of the Lord*, viz. N. B. *It was a Secret of their Government, not fit to be divulged.*

What a manifeſt untruth is that, when they ſee it *divulged* in his Works (quoted by them) p. 64. to 67.

IX. *Concerning Kings, and Kingly Government.*

What is recited under this Head, is anſwered in the *Firſt Part*, except this Prophetical Paſſage, *viz. The Lord will cleanſe the Land of you Rulers, Prieſts*, &c.

This was propheſied againſt the *Perſecutors* and *Oppreſſors* of *God's People*, in 1655. which in a great Meaſure is come to paſs, and may yet further be fulfilled, if any ſhould riſe up to renew the like work of *Perſecution* againſt the *Lord*'s *Heritage.*

X. *Concerning Parliaments.*

Many are ſo doting on the Name of a Parliament, &c. againſt *Fra. Howgill*'s *Works*, p. 5. with more words abruptly cited, ſo that the ſenſe and intent of the Author cannot be underſtood; and I find them not in the place cited.

XI. *Of the Lords.*

What a dirty naſty thing it would have been, to have heard talk of a Houſe of Lords amongſt them. (To the Council of Officers, p. 7.) that was among them in *O. Cromwell*'s days (which was about 1656.) 'Twas ſpoken *ad Hominem*, as their Principle, who were againſt *O. C*'s *making Lords, or having a Houſe of Lords among them, there was once more Sincerity and Humility among them, than ſo to exalt themſelves contrary to what they had profeſſed.*

XII. *Of the Commons,*

The *Recitations* under this Head, are anſwered in the *Firſt Part*; in which I would not be underſtood in any wiſe to oppoſe the Peoples *Legal* and *Juſt Rights* to *Elections*, or chuſing *Members* of *Parliament*, according to the Juſt *Intent* of *Parliaments*, choſen to make *Laws* for the *Safety* and good of the *People*; knowing, that *Salus Populi Suprema Lex eſt.*

XIII.

XIII. *Of the* Quakers *rejecting all Humane Laws and Authority, but their own.* ----

This is a notorious *Calumny*, and the *Contrary* publickly teſtified by us (as a People) for our owning and obeying *Magiſtracy* as *God's Ordinance*, and by our peaceable *Converſation* and *Submiſſion* to *Authority*, ever ſince we were a People. And I cannot ſee what *Offence* can be in theſe words, *It is God's proper Right to give Laws unto Man*, ſeeing 'tis by his Divine *Wiſdom*, *that Kings Reign*, *and Princes Decree Juſtice*, Prov. 8. 15. The other Paſſages recited under this 13th Head are alſo anſwered in the *Firſt Part*.

XIV. *Of the* Quakers *taking upon them Authority to abrogate the Laws of the Land, and Aſſociating for the ſame with their Hands, Lives and Eſtates.*

What they brokenly recite under this Head, in ſeveral Paſſages is chiefly againſt the payment of *Tithes* under the *New Covenant*, and againſt ſuch *Preachers*, as Preach for *Tithes* and *Mony*, to be teſtified againſt in the Lord's Power and Spirit; which has been according to our *Chriſtian Teſtimony*, (as we really believe and are perſuaded in Conſcience) ever ſince we were a People. Which is not to *take upon our ſelves Authority to abrogate the Laws of the Land*; as is wrongfully charged upon us under this Head: For we neither *take upon us* ſuch *Authority*, nor do we pretend to any ſuch *Power*, nor do we *Aſſociate* our ſelves for that end; 'tis an unjuſt Calumny caſt upon us. But only as the Lord has perſuaded us in our own Conſciences by his *Light* and *Grace*, we are obliged to be *Faithful* in our *Teſtimony*, though many have been, and are *Sufferers* for the ſame. We do not reſiſt Authority, but rather *poſſitively Submit*, wherein we cannot *actually obey* with Safety and Peace of Conſcience. And further, we are perſuaded our Adverſaries cannot make it appear by plain Scripture, that Chriſt's Miniſters (who are *Miniſters* of the *New Covenant*) are allowed by him to Preach for *Tithes*, *Hire* or *forced Maintenance*, or that he requires their *Hearers* to pay *Tithes*, for this is contrary to his own precept, *freely ye have received*, *freely give*: And to his *Changing the Prieſthood of* Levi that took *Tithes*, and diſanulling the *Law*, that enjoyned the payment of them, *Heb.* 7.

and *Mat.* 10. Divers of the *Martyrs* and eminent *Reformers* (as in the *first Part* noted) bore the like Teſtimony with us, againſt the Payment and Impoſing of *Tithes* under the *Goſpel*. But this grates hard againſt ſuch avaricious *Prieſts*, whoſe *Intereſt* and *Trade* is therein concerned. And ſeeing *T. Elwood* is quoted againſt the Payment of *Tithes* under the *New Covenant*, I refer the *Reader* to his *Treatiſe* in that caſe, entituled, *The Foundation of Tithes ſhaken.*

XV. *Of the High and Divine Authority which the* Quakers *arrogate to themſelves; and that they do intend (when able) to root up, and deſtroy all other Governments.*

This is ſtill as *bitter*, as *falſe* and *calumnious* as the other, to render us Obnoxious, and to incenſe to *Perſecution* againſt us. We arrogate no ſuch Authority to our ſelves; but deſire Humbly to Meet in the *Power* and *Spirit* of Chriſt Jeſus, whoſe Preſence is in our Aſſemblies, in the midſt of us, as we humbly Meet in his Name. And our giving Chriſtian Counſel, Admonition, Inſtruction and Recommendation (of things juſt and honeſt) in his Name unto our *Friends*, under the ſame Chriſtian Profeſſion with us; this is no Deſign to *root up, or deſtroy* any outward Civil *Government* (in Temporal Affairs, or for a Terror to Evil-does) but tending to the Eaſe and Praiſe thereof, by due and timely Admonition, to prevent Diſorders and Scandal, as that termed *Preventing Juſtice*, doth prevent Enormities, Miſchiefs, and the Penalties, conſequently, muſt needs be an eaſe to the Civil Government. And as for our Admoniſhing againſt unruly, diſorderly Spirits, who either luſt to be Contentious, or to cauſe *Diviſions*, contrary to the *Goſpel* of *Peace*, or reprehending ſuch who ſlight, contemn, and ſcorn wholſome *Advice* and Chriſtian *Counſel*: This our Chriſtian Care and Practice for good *Order*, *Peace* and *Unity* in the Churches of Chriſt among us, is both neceſſary and warrantable, and according to the Practice and Example of the *Primitive Chriſtians*, and Churches of Chriſt. So that (as hath been teſtified already in the *firſt Part* of this *Examination*) all our *Meetings*, both *Yearly*, *Monthly*, *Quarterly*, &c. are for Innocent, Good and Chriſtian Ends, and Religious Exerciſe and Service. And theſe *Adverſaries* ſaying, *Theſe Meetings are not for Worſhip, but only for their Government*, p. 17. Is a known *Falſhood*, we having in them often-times both earneſt *Prayer* and *Supplication* to God, and Edifying one another in true Faith and Love, and provoking one another to *Love* and *good Works.*

To

To their Charging our ſaid *Meetings*, *That we keep them with our Doors ſhut or guarded, expreſly againſt the Act of Toleration, that extends only* (they ſay) *to Meetings for Religious Worſhip, and excludes all from any Benefit by that Act, who keep their Doors ſhut at their Meetings*, p. 17. Thus far againſt the *Quakers*.

See how hard theſe *Perſecutors* are put to it, and how ſtrenuouſly they endeavour to exclude us from any *Benefit* of the *Act of Toleration*, conſequently to raiſe Perſecution againſt us. But they are very narrow and partial, as well as *miſtaken* in their *Conſtruction* of it. For I hope in the *Exerciſe* of *Religion*, *Meetings* for promoting the Practice of pure *Religion* may be included and allowed, together with thoſe intirely for *Religious Worſhip*. And it is a falſe Conſtruction to ſay, The ſaid *Act excludes all from the Benefit thereof, who keep their Doors ſhut at their Meetings*. This is a *wrong Conſtruction* upon the *Statute*; the words whereof being, *With the Doors lock'd, barr'd or bolted*; 'tis not with the *Doors ſhut*, for there may be need for that ſometime to keep out the *cold Wind*.

It ſeems, the *Malice* of theſe *Perſecutors* is ſo deadly againſt us, that they do not only harp upon their repeated Rendering the *Quakers*, as *ſetting up a Government within the Government*, to make them Seditious, but alſo Treaſonable; for which end they cite the following Paſſage, out of *Weſt anſwering the North*, p. 80. viz.

Any Party of Men under a Government to make Laws, not being Lawfully Authoriz'd ſo to do, for the binding of others, and thereunto to require Obedience, is the ſetting up of themſelves above the Law, and treading it under their Feet, and rendering of them, whom they do ſo bind, their Slaves and Vaſſals; and ſo is Treaſon.

'Tis probable, theſe *Perſecutors* think, they have given us a *deadly Blow* with this Paſſage, and therefore have put *Treaſon* in *great Letters*. But they greatly miſapply and pervert the ſame. For being printed about the Year 1656, it was directly intended as a Stroke upon the *Perſecuting Juſtices* and *Magiſtrates* in thoſe times in the *Weſt* of *England*, who, contrary to *Magna Charta*, Chap. 29. and the Fundamental *Laws* and *Liberties* of this Nation, did, in their own Arbitrary Wills, iſſue out *Orders* of *Seſſions*, or *Warrants*, to apprehend and *Impriſon* our *Friends*, and ſo to confine them, and bar them from travelling on the *High-ways*; and ſome have been taken up, and *whip'd* as *Vagrants*, in thoſe times, by ſuch as were intruſted with the Execution of the *Law*, and due Adminiſtration of *Juſtice*. 'Twas againſt ſuch, and thoſe their Arbitrary and Unwarrantable Proceedings, that the ſaid Paſſage (perverſly recited againſt us) was directly intended and levelled. And

therefore what these Men have recited out of *News out of the* North, (p. 18.) printed 1654. containing matter of *Prophecy* against those and such corrupt Persecuting *Rulers*, *Judges*, *Justices*, *Priests*, &c. in those days charged with such *Persecution* and *Usurpation*, importing their *Downfall*; I see no cause for these *Prophesies* now to be alledged against us, seeing they are in a great measure fulfilled.

After the words —— *And thou Beast* —— these Men add [*the Civil Government.*] See what Picking and Botching work they make to throw dirt upon us.

XVI. *Their Treatment of Kings*, (p. 19.)

You, and your Kings, and Lordly Power (by which you thought to exercise Lordship over my Heritage) shall be Enslaved by the Devil, &c. against *E. B*'s *Trumpet*, printed *Anno* 1655.

Obs. This is not of all Kings, but all Persecutors of the Saints of God, who would Lord it over *His* Heritage are Enemies to Christ, and under the Dragon's Power, consequently such are enslaved by the Devil already; how *Great and High* soever they are in the Earth, and will go down with the Uncircumcised into the Pit, if they repent not, see *Ezek.* 32 chap. And dare any of these Priests affirm the contrary?

XVII. *Their Treatment of the Clergy*, &c. p. 19.

The Idle Gormandizing Priests of England *run away with One Hundred and Fifty Thousand Pounds a Year, under pretence of God's Ministers*, &c. (against *W. P*'s *Guide mistaken*, p. 18. *Anno* 1668.)

I confess many things were Zealously and Sharply writ against the *Covetous*, *Mercenary*, *and Persecuting Priests*, pretended *Watchmen* and *Shepherds* in this and other Nations, but (in Language) according as the Holy *Prophets* did against the *Shepherds* of *Israel*, and their *Covetous Priests* and *False Prophets*, see *Isa.* 56. 10, 11. *His Watch-men are blind, they are all ignorant, they are all* dumb Dogs, *they cannot bark, sleeping, lying down, loving to slumber: Yea, they are* greedy Dogs *which can never have enough, and they are Shepherds that cannot understand: They look to their own Way, every one for his gain from his quarter.* And *Jerem.* 5. 30, 31. *A wonderful and horrible thing is committed in the Land, the Priests bear rule by their means.* See also Chap. 23. 9, 10, 11. And *Micah* 3. 11. against the *Priests that teach for Hire, and the Prophets that divine for Money.* 'Tis very strange, these *Doctors* should expose the aforesaid *Complaint* against the *Priests* of *England*, unless they had clear'd themselves

ſelves thereof; for ſuch *Recitals* againſt their *Corruptions* do excite People but the more to inſpect their ways, and to conſider, whether they are warrantable according to Holy Scripture. I refer the *Reader* to *W. P*'s own Anſwer at the end of this Treatiſe.

XVIII. *Their Treatment of the Diſſenters.*

An Ill-bred, Pedantick Crew, the Bane of Religion, and Peſt of the World, the old Incendiaries to Miſchief, and the beſt to be ſpared of Mankind, &c. (Againſt *W. P. Quakeriſm a new Nick-name*, p. 165.)

This is not the *Quakers Treatment of Diſſenters* in general, or without exception, as hereby falſly repreſented. But *W. P*'s occaſional *Treatment* of "Such a Proud, Railing, Buſie-body, and ſuch a ſort of "*Prieſts*, who think their *Coat* will bear out their worſt *Expreſſions* for "*Religion*, and practiſe an haughty *Reviling* for Chriſt, as one of the "greateſt Demonſtrations of their *Zeal*; as in his antecedent words. After theſe words of *W. P.* [*Againſt whom the boiling Vengeance of an Irritated God is ready to be poured out.*] Theſe Men leave **out, viz.** ["To the Deſtruction of **ſuch**, *if they repent not*, and turn from their "Abominable Deceits.] Certainly neither the fore-going *Citations* (under their 18th Head) nor that which they ſubjoyn againſt the bitter Stock of *Hirelings*, and their Sin-pleaſing Principles, *&c.* could ever be intended for the *Quakers Treatment of Diſſenters*, Indefinitely, or without Exception; for we always diſtinguiſh between the *Moderate* and *Immoderate*, the *Charitable* and *Uncharitable*, the *Ingenuous* and *Diſingenuous*, even among *Diſſenters* of ſeveral ſorts, and others alſo. When Men are charging *Blaſphemy* and *Sedition* upon a People out of Books, and *Quotations* (as theſe Men do) they ſhould be more fair and juſt therein, than theſe Men have been. They are very *Injurious* and *Offenſive* both in *Charge* and *Citation*; we only *Defenſive*, and not under a neceſſity of reciting and reprinting their whole *Citations* in every part: Let *their Books* and *ours* be compared, to evince them more fully, and clear our *Innocency* from theſe Adverſaries groſs *Calumnies*, *Perverſions*, *Miſapplications*, *Miſrepreſentations*, and *fruitleſs Attempts*.

Ingenuous

Ingenuous Reader, pleaſe to take W. P's *own following Anſwer to ſeveral Charges againſt him.*

LIBEL, p. 4. quotes *W. P*'s *Sandy Foundation*, p. 20. thus, *viz. That Finite and Impotent Creature* [*ſpeaking of Chriſt*] — Which is ſo groſs a Strain of *Envy* and *Abuſe*, that no Ingenuous Perſon can read it without an Abhorrence of the *Author*'s Temper and Work; and ſhews, how little *Credit* ought to be given him in the reſt of his *Work*. For it is plain, *W. P.* made the *Abſurdity* lie here, That the *Doctrine* he oppos'd makes it Impoſſible for God to forgive, without a rigid Satisfaction; and yet Man, who is a *Finite and Impotent Creature*, is not only capable of it, but commanded to do it: See *Sandy Foundation*, p. 18. Sect. 7.

Again, *Libel*, p. Ibid. *Chriſt's Co-eſſentiality and Co-eternity with his Father, of his being made Man, Dying for Sins, Riſing and Aſcending into Heaven*, &c. they make *W. P.* to call, *Confuſed Babble, and by Rote-Canting, By-paths of vain Tradition and Invention, Romancing, dark Reſults of Factions, and Corrupted Counſels*, &c. Whereas 'tis plain from his Book at large, as well as from the Words themſelves (which they have cited) he writ not in Contempt of the *Matter*, but in Reproof of the *Man*: For he taxes him with *Babbling, by Rote-Canting*, and *Romancing over the weighty Myſteries of Eternal Life*; which words they left out, becauſe being in, they would have diſappointed them of an Opportunity of Abuſing *W. P.* So that (in ſhort) he reproved the Rambling and Inſenſible *Manner* of the *Prieſt's* Writing, and not the *Matter* treated of; which *W. P.* expreſly calls, the *Weighty Myſteries of Eternal Life*. Which yet plainer appears from p. 28. upon occaſion of ſome *Queries* made by *W. P.* to ſhew the *Indiſtinction* and confuſed Way of the *Prieſt*'s Writing, *viz.* "Thou muſt not, *Reader*, from "my Querying thus, conclude, we do deny (as he hath falſly charg-"ed us) thoſe glorious *Three*, which bear Record in Heaven, the "*Father*, *Word*, and *Spirit*, neither the *Infinity*, *Eternity* and *Divinity* of "*Jeſus Chriſt*, for that we know, he is the *Mighty God*; nor what the "*Father* ſent his Son to do on the behalf of Loſt Man, *declaring to the* "*whole World, we know no other Name by which Attonement, Salvation* "*and plenteous Redemption comes.* But rather to let thee ſee, how unſa-

tisfactorily

" tisfactorily he has impoſed *Religion* on the World, and how exceed-
" ing open he lays his Principles to the Objection of every reaſona-
" ble Inquirer. For the Prieſt's Book was intituled, *A Guide to the true Religion*, after going forward and backward *four times* in his *Religion*; and therefore deſerved an Anſwer, as *W. P.* did in his Book, intituled, *The Guide Miſtaken.*

Page 19, and 20, The *Libel* quotes *W. P. giving hard words to the Clergy*; —— which *W. P.* is far from *diſowning*, allowing him (as in Reaſon) his own *Senſe* and *Intention*: Are they not *Idle*, *Gormandizing Prieſts*, that Feed the People with that which is not *Bread*, and yet live upon theirs? That teach for *Hire*, and make a *Trade* of the *Miniſtry?* Have not they been the *Bane* of *Soul* and *Body*, through Ages, that have either been the Ground or Fomentors of the *moſt bloody* and *infamous Revolutions* of the World? Go ask the *Martyrologies* of all Nations, who are the **fire** and **faggot**-*Men* againſt Tender Conſciences and Reformation? *W. P.* does not charge every Perſon of the *Clergy*, ſome being of a more Moderate Temper, and better *Principles*; but he would have theſe of the *Clergy* that take his Words hardly, or any of their *Hearers*, inquire how many of the *Clergy* ſtood to their *Principles* in the Times of K. *Henry* VIII. *Edward* VI. Q. *Mary*, and Q. *Eliz.* they will find of the whole *Eccleſiaſtical Body*, containing about 12 *Thouſand* Perſons, not 5 *Hundred* of all Ranks and *Degrees*, that ſhewed *Conſcience* for their *Religion*, but took their *Turns* at all. And how *few*, through the many *Revolutions*, ſince our late *Civil Wars* began, have been true to their *Principles*, many (yet living) know, to the Scandal of *Religion*, as well as the *Nation?* After this *W. P.* thinks himſelf very little accountable for what he has ſaid to a *moſt Temporizing* and *Hypocritical Parſon* (*J. C.*) of the Men of his Qualifications; for he having excluded the *Quakers*, *Socinians*, *&c.* from Salvation, muſt not take it hard of any of us called *Quakers*, if they think ſuch *Turn-Coats*, and *Hypocrites* have nothing to do there.

Libel, p. 4. *That the outward Perſon which ſuffered, was properly the Son of God, we utterly deny.* Againſt *W. P. Serious Apology*, p. 146.

The Anſwer is, That if what *W. P.* hath ſaid, and plainly meant, is not true, then the *Body* that Suffer'd muſt be of the *Divine Nature*; and conſequently that which is of the *Divine Nature*, is *Mortal*: But that which is *properly* the *Only-begotten of God*, muſt naturally be *Immortal*. So that (*properly* and *ſtrictly* ſpeaking) that which could *die* cannot be the *Only-begotten Entire Son of God*; and yet it was *his Body*, that *died*, and as ſuch it may in a Senſe be ſaid, *He died*; and in no other reſpect does *W. P.* deny *that* which *died*, to be the *Son of God*. See his Book,

Serious

Serious Apology, at large, upon this Paſſage, which ſufficiently explains it ſelf, and expoſes their great Diſingenuity that Cite it.

Page 146. Prieſt *Jenner* chargeth us with *Denying the Lord that bought us, becauſe* (as he falſly ſays) *we deny that Perſon (the Son of God) that died at* Jeruſalem, *to be our Redeemer.*

" Which moſt horrid Imputation (ſays *W. P.*) has been Anſwer'd " more (I believe) than a *thouſand* times, that is, That he that laid " down his Life, and ſuffer'd his Body to be Crucified by the *Jews*, " without the Gates of *Jeruſalem*, is *Chriſt*, the Only *Son* of the *Moſt* " *High God.* But to Aſſert the Body which Suffered and Died, was properly the Entire *Son* of *God*; this brings Him more under the Charge of making him but a *meer Man*, than us, who acknowledge Him to be *One* with the *Father*, and of a *Nature Eternal*, and *Immortal.* For he was *Glorified with the Father, before the World was.*

And that it may yet farther appear, that what we give for our meaning is ſuch (beſides what is already cited) turn over Leaf to Page 149. and obſerve, what Confeſſion the ſaid *W. P.* then made, as to the Matter Controverted.

" We do Believe in *One Holy God Almighty*, who is an Eternal Spirit, " the Creator of all things.

" And in *One Lord Jeſus Chriſt*, his Only Son, and *Expreſs Image of* " *his Subſtance*, who took upon Him Fleſh, and was in the World, and " in *Life*, *Doctrine*, *Miracles*, *Death*, *Reſurrection*, *Aſcenſion*, and *Me-* " *diation*, perfectly did, and does continue to do the Will of God; " to whoſe *Holy Life*, *Power*, *Mediation*, *and Blood*, *we only aſcribe our* " *Sanctification*, *Juſtification*, *Redemption*, and *Perfect Salvation.*

" And we Believe in *One Holy Spirit*, that proceeds and breaths from " the Father and the Son, as the Life and Virtue of both the Father " and the Son, a Meaſure of which is given to all to Profit with. And " *he that has one, has all, for thoſe Three are One*; who is the *Alpha* and " *Omega*, the *Firſt* and the *Laſt*, God over all, Bleſſed for ever. *Amen.*

F I N I S.

30582